

EXERCISES
V P O N T H E
First P S A L M E.

Both in Prose and Verse.

By G E O: W I T H E R,
Of the Societie of
Lincolnes Inne.

But, his delight is in the Law of the LORD. &c.
P S A L. I. vers. 2.



L O N D O N,
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Golden Unicorne. 1620.



TO
THE NOBLE
YOUNG GENTLE-MAN,
S^r. I O H N S M I T H, Knight;
onely Sonne to the honourable
Knight, S^r. T H O M A S S M I T H,
Gouernour of the *East-India*
Company, &c. The Author
of these Exercises, heartily
wisteth all true happi-
nesse whatsoeuer.

SIR;



Vch hath beene the re-
spect, and many the
courtesies; which, I
haue receiued from your no-
ble Father. And the greatest re-
A 3 quitall

The Epistle

quitall I can giue him ; is, to make my selfe (as far as in mee lyeth) such a one, as that hee neede not repent, nor be ashamed of the respect hee hath showne mee : and that, if I should dye vnable to repay his kindnesse ; he might yet, haue some cause, to think his fauors not altogether lost vpon mee. Nay rather, might reckon them among the good deedes he hath done) in regard I haue made vse of them, (not to follow my pleasures, but) to enable me in some good endeauours.

Of which, this little volume is a part ; & knowing, I should
well

Dedicatorie.

well witnesse my loue vnto him, whensoever I gaue good testimony of mine honest affection towards you. Lo, as a pledge therof, I consecrate to your vse, these *Exercises*. And, with your name, deliuer them ouer to the world. That, when, and wheresoeuer they shall be read; you may be remembred, both for a louer of these kinds of studies, & a Fauourer of his, who was desirous to bee honestly employed. For, such haue you approued your selfe towards mee, both in your courteous familiarity: and by that free accessse, which in my meditations, I haue alwayes

The Epistle

had to your Library.

Accept then these papers; & let it not be tedious vnto you, sometime to read them ouer. For, though I may be thought fitter by many, to accompany you in the way of pleasures: then to present you with any sound precepts of morality, or Religion. Yet, I hope, you shall finde me an Instrument: readier to encourage you, in e- uery of those vertues, wherewith your education hath acquain- ted your youth: then to whi- sper ought, that may bring you in loue with those vanities; whereunto, ouer-many other of our Gentry, are so much en- clinde.

Dedicatorie.

clinde. For, though that way, I might haue more bettered my fortunes, and esteeme, among some men. This way, I am sure, I shall better satisfie my conscience, and my dutie to God.

Neuerthelesse, I prefer not this to instruct you; but, to be a Remembrancer, of those things, in which you haue already beene instructed. For, your good Father, hath not onely largely prouided for you, the temporall felicities: but, asmuch, as in him lieth, prepared you for that *Blessednes*, which is treated of in these *Exercises*. More he cannot do; seeing,

The Epistle, &c.

seeing, it must be euerie mans particular endeauor, that shall purchase him this treasure, being the most invaluabable that can be. For, the greatest *Monarch* of the world, hath neither power to giue, nor take it, from you. Yea, and without it, the more of other blessings you possesse, the more miserable they will make you. But, I know, you will bee happie in the prosecution therof, that you may treble that happines, in the possession of it. And, to that end, you haue my prayers, who am

most faithfully yours.

G. W.



To the Reader.

Know, that many of you,
e're this time, expected
the first Decade of the
Psalmes, according to the promise,
in my Preparation. And ther-
fore, when you behold here, but a
tenth part of it, I shall be thought to
come too much short of what I inten-
ded. As indeed I doe (seeing, I then
wanted not much, of having fini-
shed the whole Decade in that
manner, as I purposed to set it forth)
But, if it were here fitting (or any
way for your profit) to discover them,
I might

To the Reader.

I might giue vndenyable reasons (to excuse my selfe) which I now conceale.

Onely thus much, I will say. Few men consider, how many painefull dayes (after the maine labour is ended) the writing ouer againe of such a volume will aske; how many moneths it may be afterward attended at the Presse; how much charge, the Authors little means, may (without any profit of his labours) bee put to; nor, through how many vnlooked-for troubles and businesses, hee must make way vnto the performance of it. For, if they did know, and weigh this; so many, that are idle ones themselves, would not so often (as I heare they doe) blame my idlenesse.

To the Reader.

idlenesse. But, rather wonder, how;
and when, I got meanes and time, to
performe what is already done.

Discouragements, and hinderan-
ces, I haue had many, since I began
to meddle with the Psalmes. But
helps, or encouragements, I haue had
none; no, not the least part of one:
saue the comforts, which I haue
found, within mine owne heart. And
they are so great, that I am still resol-
ued to proceed in this work, as I shal
be enabled. For, though it may come
the more slowly forward, by rea-
son of some lets: yet, I am perswaded,
God will supply, by his grace, what-
soeuer, I am that way deprived of.
And (if I can haue patience) bring
what I intend, to much more happie
perfection,

To the Reader.

perfection, then if I had receiued no obstacle in the performance.

This Psalme, in the meane while, my friends were desirous of; and haue wished me thus to publish the rest, by one or two together, untill a whole Decade be imprinted: That so (euery Psalme, being an entire thing of it selfe) those poore men, who are desirous of them, and unable to spare so much money together, as will buy a greater booke, may by little and little, without any hinderance furnish themselves of all. And beside, they thinke the portablenesse of it, may make it the more frequently read; for which causes I haue hearkned unto them.

Take then in good part, this little
beginning

To the Reader.

beginning. Value it, as it shall deserve to be esteemed; And, let not my unworthinesse be any blemish onto it. For, though I am no profest Diuine; yet, my profession is Christianitie, and these my labours, hauing the approbation of Authority, are not to be despisedly reckoned of, as mine; but receiued as the doctrines of the Church: who hath now, by her allowance, both made them her owne, and deliuered them ouer unto you. So, Gods blessing on you, and me, and farwell.

G. W.

The feuerall Exercises vpon this Psalme, *are these.*

1. **A** *Preamble* : wherein the *Author*, the *Person*, the *Matter*, the *Method*, the *Occasion*, and *Vse*, of this Psalme, are treated of. pag. 1.
2. The *Metrical Translation* of this Psalme, with short notes, to iustifie the questionable places in that *version*. pag. 9.
3. The *Seuerall Readings* of this Psalme, in most of the ancient and moderne Interpreters. pag. 15.
4. An *Exposition*, diuided according to the parts of the Psalme : the first part begins, pag. 19 the second, pag. 89.
5. *Meditations in verse*, vpon the same Psalme, beginning : pag. 123.
6. A short Paraphrase in prose, wherein the words of the Psalme are wholly preserued. pag. 159.
7. A Prayer, taken out of the Psalme, petitioning for the blessings; and to be deliuered from the vnhappinesse therein mentioned. pag. 163.

EXER-



EXERCISES VPON THE first PSALME.

I. *Of the Author of the first Psalme,
and the person speaking there: Of
the matter also, and method of it:
with the occasion, and vse.*

THe first Psalme (which
hath no title in the
Hebrew) most of the
learned Fathers as-
cribe to *Dauid*; as *Ori-
gen*, *Ambrose*, *Basil*,
Augustine, *Cassiodore*, &c. yea, and *S.
Ierome* (though he elsewhere follow-

B

eth

Exercises upon

* In Epist. ad
Paulin. de om-
nibus sacris
Scripturis.

eth the opinion of the Hebrew Do-
ctors in his time) in one of his * Epi-
stles, attributes this *Psalme* to *David*.
Some also there bee, who suppose it
to be composed by *Esdra*s, who is af-
firmed by *Athanasius* and *Hylarie*, to
haue gathered the *Psalmes* into one
volume. But since the Scriptures
make no certaine mention thereof,
vrging no man to follow this or that
opinion, I leaue it as indifferent; al-
though I must confesse, that I my
selfe am more enclined to their side,
who impute this *Psalme*, with all the
rest, to *David*. But doubtles, whose-
soeuer it were, or by whomsoever
the whole booke was thus ordered;
this, was most properly made a
Proeme to the rest, for that it treats
of *Blessednesse*, which is the principall
end of all Instructions.

The person
speaking in
the 1 *Psalme*,
& the matters
handled in it.

The *Person* principally speaking
in this *Psalme*, is the *Holy Ghost*, by
the mouth of the Prophet, who doth
hereby

the first *Psalme*.

3

hereby first teach vs who is truly happy, *vers*. 1. 2. Secondly, by a Similitude, we are made to vnderstand the excellent estate of him, that is so blessed. *vers*. 3. And lastly, wee are here informed, that the wicked being nothing so, dreame of a false vncertaine felicity, and are, both in respect of their present and future condition, most miserable. *vers*. 4. 5. 6. In breefe, this *Psalm*e may bee diuided into two parts, the first three verses, set forth the blessednesse of the *Church* in *Christ*, and the other, declare the lamentable condition of all that seeke for happinesse without him.

Something I will say, concerning the ground and occasion of this *Psalm*e; for, I haue shown you before in my *Preparation*, that there were certaine diuine subiects, some of which the holy Prophet alwayes made the first *Obiects*, of his contem-

B 2 plations,

The occasion
of this *Psalm*.

Vide Prepar:
to the *Psalter*.
cap. 5.

Exercises upon

plations; and the meanes, whereby he ascended vnto the cleere knowledge of the high Mysteries, deliuered in euery *Psalme*. Now, although here be no *Title* to shew vs so manifestly, what he made the foundation of his contemplation, that we should peremptorily conclude it, to be this, or that particular; yet, by the matter of the *Psalme*, we may (I hope) without iniury to the Holy Spirit, giue our meditations leaue to ayme therat. And to me it plainly appeareth to bee that Double-Law of God, which was giuen in *Paradise*. For, though at the beginning, God created man, that he should know, loue, enioy him, and bee made blessed in that fruition; yet, he would not that such blessednesse should be obtained without some condition. And therefore hee gaue him an easie, but (as I sayd before) a Double-Law, partly affirmatiue, partly negatiue: the affirmatiue

the first Psalm.

5

firmative part was, that hee should dresse the garden, and eat freely of euery tree therein: the negative was, that he should not eat of the Tree of knowledge of good and euill. And there was both a promise of reward, for his obedience; and a commination of punishment, if hee transgressed: but *Adam*, who by obedience, might haue beene eternally happy; by disobedience, was thrust out of *Paradise*, into a world of miseries, to wander for euer in discontentment, and in the vnhappy shadowes of death. Which God beholding with pity, bestowed on him, in place of originall righteousness which hee lost; a meanes of Iustification: and (changing the accidents, though not the essence of his first command) gaue to him in his Word, that generall Law of Faith, by which hee, and his posterity, might bee directed out of the way of perdition, and ariue

Exercises vpon

againē at true felicity. This Myſtery, being the firſt in the holy book of God, that moſt neerely concernes vs, the Prophet, as it ſeemeth, contemplated, and made it the obiect and ground-worke of this firſt *Pſalme*: For, as God gaue to our firſt *Parents* in *Paradiſe*, a negative and affirmative Law, ſo in that vniuerſall Law, impoſed ſince their fall, ſome things are commanded, and ſome forbidden to bee done; and that Law, in reſpect of the eſſence, is one throughout all the ages of the Church. Moreouer, as *Adam*, if hee had kept the Commandement of God in *Paradiſe*, ſhould haue there liued a happy life, and peraduenture beene tranſlated from thence without death, into a more glorious bleſſedneſſe in Heauen; ſo wee, by keeping the Law, which is ſince giuen vnto vs inſteed of the Tree of life in this world, ſhall obtaine the bleſſedneſſe

the first Psalm.

7

nesse of Grace in Gods Church for the present, and the perfection of all happinesse (euen the life of eternall glory) hereafter. Contrariwise, as *Adam*, by contemning the Law of God, with the tree of life, in eating the forbidden fruit, lost thereby the Estate of blessednesse, and incurred for the breach of a double Law, the danger of a double death; so, those which transgresse the two-fold Law of Faith and Workes, which he hath since giuen in his Word, doe both deprive themselves of the fore-named felicity, and are the second time (and that irrecoverably) in the way of eternall damnation.

The effect hereof is opened in this *Psalm*; and therefore it may with good probability bee supposed, that he tooke the Parable, whereupon he compiled this *Hymne*, from the Mystery of the Tree of *Life* planted in *Paradise*, and from the Law and

Exercises upon

Charge which was there giuen vnto *Adam*; and he sheweth, that as the transgression of the Commandment, is the way that perisheth; so the fulfilling of the *Law of the Lord*, is the onely meanes which is left vs, to recouer againe the happinesse that we haue lost.

The vse of
this Psalme.

This *Psalm* wee may sing, or meditate, when wee are disposed to praise and set forth the blessed and vnspotted life of our Redeemer; or else, when wee are discouraged with the prosperity of wicked worldlings (which seemes to bee the onely happy men) we may hence, both informe our selues of their end: and comfort our soules, with remembrance of the blessed estate, of a good Christian.

THE

The metricall Translation of
the first Psalme.

*Here the Prophet bath exprest,
Who alone are truely blest;
All things prosper with the iust,
But the wicked perish must.*

THe Man is ^a blest, who walketh not ^b astray
In their ^c lewd Counsels, that vngodly are,
Who neither standeth in the sinners way,
Nor with the scornfull sitteth in their chaire.

But, in the Law of the ^d eternall LORD,
^e Sincerely placeth he, his whole delight,
And in his Law, ^f his euer-blessed Word,
Doth ^g exercise himselfe both day and night.
He

He shall be like a tree, which close beside
 The^h Riuer set, his fruit doth timely giue ;
 His leafe shall neuer fade,ⁱ but fresh abide,
^k And whatsoe're he takes in hand shall thrine.

But with Ungodly men it is not so : (fann'd)
 For they are like the chaffe, which (^l being
 By puffs of winde, is driuen to and fro.
 In Iudgement, therfore shall not sinners stand.

Nor the Ungodlyⁿ (be admitted) where,
 The righteous shall^o in one assembl^p then :
 For, ^a GOD well knowes their way ^y Righteous
 But perish shall, ^y path of wicked men. (are

^a Blessings, or all happy things, belong to that man, &c. For some take the Hebrew word to be a Substantiue plurall, and some an Adiectiue plurall; but which soeuer it be, it is fully enough expressed in this our English phrase, *Bless*, or, *Blessed is the man*. ^b The word, *astay*, seemes heere to be added onely for the verse sake, but the sence indeede includeth it, seeing it is an erroneous

the first Psalm.

II

ous walking from God, which is meant in this place. * This Epithite is not added in the Originall, nor other, which I sometime vse in my metrical translation of the Psalmes: neuerthelesse, I think I may, with a good conscience, insert them; where they are either such, as are warrantable in some other places of holy Scripture, to bee well vsed in that sence: or such as may bee naturally proper to the subiect, which they are applyed vnto. As I thinke this is. * This word, *Eternall*, is an attribute most proper to God, and indeede not to be applyed to any other. For, nothing can be rightly called *eternall*, but that which euer *is*, *was*, and *shall bee*, without beginning or ending: and therefore I haue added it to the word, *LORD*, that it might the better expresse here, the Hebrew *Tetragrammaton*, יהוה. * This, and many other such like words, may seeme to bee added in diuers places of my translation; whereas, the power of the Hebrew being considered, they will bee found included in the Text. * These words are added, *explicandi causâ*, and therefore put in a different character: which liberty, all Translators haue taken, euen in their prose-translations; and to authorize me heerein, I haue not onely the example of moderne Interpreters, but of the *Septuagint* also, who both *explicandi*, & *ornandi causâ*, haue added many words in their translation. As in the fourth verse of this Psalm, *ἐκ ἔτους*, and in the second verse also, *ἀπὸ γενέσεως τῆς γῆς*, neither of which, are in the Hebrew. * The word, *exercise*, which is vsed in some English Translations, doth (in my opinion) better and more fully expresse the meaning of the Holy

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^m The direction letter is heere left out in the verse; and therefore refer this note to the word, Sinners, in the last verse of the fourth Stanza.

Holy Ghost, then the word, *meditate*; seeing it may as properly bee applyed to the *heart* and *tongue*, as to the *hand*; whereas the word, *meditate*, is neuer with vs vted so largely, although it be sometime so taken, with the *Latines*. ^k *Riuers*, of it self, as well expresseth the meaning of the Prophet in our tongue, as *Riuers of water*; for, as by *Flames*, without other addition, we vnderstand *Flames of fire*: so, without other addition also, by *Riuers*, we fully enough vnderstand, *the water*, diuiding it selfe into many *streames*. ⁱ These words are *explicandi causa* also, as that, spoken of before in the second verse. ^k And he shall make what e're he doth, to thrive; so it may be read also; for some translate the words thus, *Et quicquid faciet, prosperare faciet*. ⁱ *Explicandi causa*, as before. ^m In the first verse, because there are degrees of Sinners mentioned, and (in the Hebrew) distinguished, by three seuerall words, which the *Latines* interpret *Impij*, *Peccatores*, and *Derisores*, that is, the *Ungodly*, *Sinners*, and *Scorners*, therefore in that, and in all such places, where is meant more then one sort of offenders, I haue called them, which the *Latines* terme *Impij*, the *Wicked*, or *Ungodly*; and those which they call *Peccatores*, I haue termed *Sinners*: but in this, and such like places (where one kinde of euill doers is onely spoken of) I haue indifferently named them, sometime the *Wicked*, sometime the *Ungodly*, sometime *Sinners*, and sometime by such other names, as I knew were vsuall in our tongue, to denote such Sinners, as the Holy Ghost there poynted at; for, howsoeuer the circumstances doe in many places appropriate these words, the

Sinners,

the first Psalm.

13

Sinners, or the Ungodly, to particular degrees of Offenders: yet in our tongue, we indifferently vie either of them, to signifie the congegation of reprobate-members of the Deuill. ⁿ These words are included in the sense, though not literally expresse, *vide annotationes Francisc. Vatabl.*
• This is added, *explicandi causa*; for here seemes to be meant, that great Assembly of the Faithfull, which at the generall Iudgement, shall bee perfectly made ~~one~~ in Christ, who is the head of that mysticall body. ¶ I may seeme perhaps, to haue inserted this word, *then*, more for the rimes sake, then for any force it here hath; but, being well considered, it will appeare to be necessarily added, for it hath respect to the time of that iudgement (spoken of before) in which will be congregated that principall Assembly of the righteous, out of which all vnrepentant sinners shall be vndoubtedly excluded. ¶ I told you in my *Preparation to the Psalter*, that where soeuer in translating these Psalmes, I met with the Hebrew *tetragramaton* יהוה I would either expresse it by the word LORD, as the *Apostles*, the *Septuagint*, the *Fathers*, and some English translators haue done; or else by such a word as should somewhat essentially expresse the Godhead: and distinguish it also by writing the same in Capitall letters; as in this place, the word GOD is Charactered: Which (how euer some may thinke) is a significant, essentiall name of the Deitie; yea, (except the Hebrew *Tetragramaton*, whose mysteries I am not able to search into) I thinke there is no one word of any language, more significant to expresse the essence of the Deitie, then
is

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is the word *G O D*, which though it be for difference sake a little otherwise pronounced, is the same in signification with the word *G O O D*, an English *tetragrammaton* (out of whose number and forme of letters, if it were to any purpose, I durst vndertake to gather mysteries equall to many of those which some Iewish Rabbines and Cabalistical Doctors haue framed out of the letters and forme of the Hebrew *vnspokeable Name*.) It comprehends in it selfe all attributes whatsoever, which are expressed in the knowne Names of God, vsed throughout euery language of the world, for eternity, omnipotency, beautie, knowledge, loue, prouidence, blessednes, with the perfection of these, and all other excellencies; serue but to make vp one *Summum Bonum*, one Chiefe good, and that is *G O D*: who, is the perfection of all Goodnesse, and he, to whom onely this essentiall Name ought to be giuen. As appeareth in *S^t Mathews Gospell*, Chap. 19. vers. 17. where Christ himselfe telleth vs, that there is none to whom this name of *G O O D*, appertaines, but to the Deitie: *There is none good, but one*, sayth he, *euen God*. And this is made somewhat the plainer, by considering the english word, by which we signifie him that is Gods opposite; for, we call him not as other Nations doe, by a name comprehending some one attribute of his, as the *deceiuer*, or so; but we impose a name on him, which at once, expresseth all that can be said of him in a thousand words, to wit, the *Deuill*; for, all the particular unhappineses, mischiefes, and wickedneses of the world, put together, doe make but one perfect *euill*, and he in whom they meet is properly termed

the first Psalm.

15

med the Denill, or th'euiill, for so it seemes to haue
beene aunciently pronounced, vntill the Saxon
Character being somewhat like our D. made vs
loose that pronounciation; and as we call him that
is the fulnesse of all Good, G O D; so; him that is
the perfection of all euill, wee name the Denill.
These notes I haue added, to shew the Reader, that in
my translation I tooke no vaine libertie, but made con-
science of the least variation, and passed ouer nothing,
vntill I had some reasonable warrant for what I did.



Variaë Lectiones.

VEr. 1. *Musculus, & translationes*
Anglicanae reddiderunt in præ-
senti, sed Græcus, & Latina vulgata, &
reliqui, tū veteres, quàm recentiores, le-
gunt in præterito; & alij habent accedit
ad consiliū, alij ambulauit in consilio,
preterea Grec: vertit ἐπὶ καθίστα λοιμῶν.
i. in sede Pestilentiarū, ut est, in vulg:
lat: sed Ieronim: habet, Cathedra deri-
forum, sic est etiam in recentioribus.

Ver. 2. Deliciæ ipsius, recentior: vo-
luntas

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luntas eius in lege domini, *vulgat: lat.* In lege Iehovæ: *recentior*: in statuto, *Chaldeus*. Pluraliter in statutis, *Arabs*: intelligens quævis instituta Dei. & ubi est, in lege eius meditabitur in *vulg: lat: translatio Anglicana* novissima, & alij habent, Meditatur, & *Chaldeus*, in laminatione eius cantat, sive Iubilat.

Ver. 3. Et est velut, &c. alij legunt, & fuit, *Græcus* ὡς ἔστιν, i. & erit. Quæ fructum suum dat: *recentior*: dabit *Genæv*: fructum suum concoquens, ad maturitatem producens, *Chaldeus*. Folium eius non marcescit, *recentior*: non defluet, *Vulg. Lat.* & omnia, quæcunque faciet, prosperabuntur, *Vulg. Lat. Chaldeus* sic reddidit, Omne germen quod germinat, grauescit, & prosperatur.

Ver. 4. Non sic Impij *recentiores*. Sic est etiam in *Vulgat: Lat.* & in *Septuagint.* sed idem repetunt, videt: ἐκ ὧν οἱ ἀσεβεῖς ἐκ ὧν. Non sic impij, non sic,

the first Psalme.

17

fic, & in fine versus addunt, ἀπὸ προσώπου τῆς γῆς, à facie terræ. Sic etiam & Arabs. Tanquam gluma recenti: Pulvis, *Vulgat. Lat. sed idem significat, nos enim in occidentali parte Angliæ vocamus tegumentum tritici, Dust.*

Ver. 5. Non stabunt impij recenti: alij legunt, Consistent, Græcus, ἐκ ἀναστάσεων, Non resurgunt. Sic Vulgat. Lat. In iudicio, recent: in Die Iudicij magni, Chaldaeus. In fine, Arabs: denotans extremum Iudicium, in fine Mundi. In Congregatione Iustorum recenti. Alij in Cætu. Alij in Concilio. Græc: ἐν βουλῇ δικαίων. Vulg: Lat: In Consilio Iustorum.

Nota, quod in libris Græcis & Latinis, versus tertius in duos dividitur.

The reason why I haue heere inserted these various Readings, and in Latine, rather then in English, appears in the third chapter of my Preparation to the Psalter.

C

The

The first part of the
P S A L M E.

1. **B**lessed is the man, that
doth not walke in the
counsell of the vngodly,
nor stand in the way of sinners, nor
sit in the seat of the scornfull.

2. But his delight is in the Law
of the LORD, and in his Law
doth he meditate, day and night.

3. And he shall bee like a tree
planted by the riuers of waters, that
will bring forth her fruit in season,
his leafe shall not fade, and whatso-
euer he doth, shall prosper.

The

The Exposition.

*In nomine Patris, & Filij, &
Spiritus Sancti.*

BLESSED: As a word of comfort, and a signe of good speede to my labours, stands heere to make happy my beginning of this endeauor: and I humbly beseech the Euer-living God of *David*, both to make *blessed* my proceedings, & grant that my end may be crowned with the glorious reward, of eternall *Blessednes*. For, that is the precious Iewell, which euer since the world begun, hath beene the principall ayme, whereat euery man shot, and the prize, after which they haue run. But indeede, the way to it hath beene often mistaken, and among the *Philosophers*, which were accounted wisest, it was a long time questiona-

The way of
Blessednesse, is
by most men
mistaken.

Exercises upon

In what things
the Worldling
placeth his
happinesse.

1 Cor. 15.

Rom. 14. 17.

ble, both wherein this happinesse consisted, and by what meanes it was to bee attained vnto. Nor in the times of heathen ignorance onely, were men deceiued in their aymes; but euen amongst vs also, at this day, the greatest part run wide, proposing vnto themselves, a happinesse in the enioying of those vaine things, whereby, they are often hurried quite beside it. For, some place their felicity, or *Summum Bonum*, in hauing the foueraignty and authority ouer others; some, in abundance of riches; and the greatest part, Epicure-like, in fleshly delights and pleasures, *Let vs eat and drinke* (say they) *for to morrow we shall die.* But the Kingdome of God is not meat and drinke, as the Apostle saith; and therefore that men might not still bee deceiued, and so weary themselves in a wrong course; the Author of this Psalm hath here decided the matter in question: and shewes

the first Psalm.

21

shewes vs, that true *Blessednesse*, neither consisteth in obseruation of the morall vertues, as *Philosophers* thought; nor in the worship of many Gods, as the *Pagans* suppose; nor in obseruing the Law of *Moses*, as the *Jewes* dreame; nor in enioying the pleasures of this life, as great *Courtiers* and *Epicures* belecue: But quite ouerthrowing the opinions of all these, and their foolish expectations, who build their contentment on honour, riches, and such like things of this world; he affirmes, that man only to be most truly blessed, and in the path to highest happinesse, who, shunning the wayes of meere naturall men, endeauoureth also to auoyd the custome of sinners, to seperate himselfe from the scornfull enemies of the truth, and to continue sincerely, embracing and rightly professing the doctrine of Gods word. And this kind of *Preface*, the Holy Ghost,

C 3

as

Exercises vpon

Why the Holy Ghost vsed this preface.

Matth. 5. 3.

as it seemes, hath vsed ; because, by discovering (at the first view) so precious a Iewell, as *Blessednesse* ; hee would allure men, to giue the more heede vnto those mysteries and instructions, which are afterward deliuered : and, if it were possible, make them more willingly conforme themselves vnto the courses, which are inclusiuely propounded. The like kind of beginning hath the heathen Philosopher, *Aristotle*, vsed in his *Ethicks* ; and which is more to be heeded, our Sauour made it the *Exordium* of his Doctrine : as appears in that his first Sermon preached in the Mount, where he begins to pronounce, who are blessed : *Blessed* (saith he) *are the peace makers*, *Blessed the poore in spirit*, *Blessed the meeke*, &c. and so saith our Prophet. *Blessed*, that is, according to the originall, *Blessednesse*, *Blessings*, or all happy things, *appertaine vnto that man, who walketh*

not

the first Psalme.

23

not in the Counsell of the vngodly, nor standeth in the way of sinners, as it followeth in the Psalme. And this his Blessednesse is double; for, he hath the hope and means of happinesse in this world, and assurance of eternall glory in the next: or, as the Apostle expresseth it, both the promise of this life, and that which is to come.

1 Tim. 4. 8.

Now, what the blessings of this life are (which God hath ordained, for such as walke in his ordinances) you may read in the last booke of Moses; Blessed, sayd he, shalt thou be in the Citie, and blessed in the field; blessed shall be the fruit of thy body, the fruit of thy ground, the fruit of thy cattell, the encrease of thy kine, and the flocks of thy sheep. Blessed shall bee thy basket, and thy store; blessed shalt thou be when thou goest out, and blessed when thou comest in. Yea, as it is in the same chapter, among many other temporall blessings, God shall make thee holy unto

Deut. 28. 3.

Exercises vpon

1 Cor.

himselfe, if thou keepe his Commandements. Or if you would, in a word, receiue a glimpse of the perfection of the blessednesse, which belongs to the godly man. S. Paul giueth vs the best knowledge of it, in shewing how farre it is beyond the reach of our knowledge; for, saith he, *neither hath eye seene, nor eare heard, nor can it enter into the heart of man, what God hath prepared for them that loue him*, 1 Cor. 2. 9.

1 Pet. 3. 11.
Psal. 34. 14.

This *Psalme*, as I sayd in the Argument, consisteth of two parts; in this first part, is set forth the blessed estate of the Iust, and who is such an one: in the other part, the miserable condition of the wicked. In the two first verses, the *Blessednesse*, and Piety of the man so happy, is both negatively, and affirmatiuely described; for, the *Prophet* hath begun, according to that saying of S. Peter, *Shun euill, and doe good*: and indeed, true righteous-

righteousnesse consisteth, aswell in
eschewing what may prouoke, or
displease God, as it is expressed in the
first verse; as in seriously perfor-
ming, or endeauouring that which
may please him (which is declared
in the second.) And, as a well expe-
rienced Physician, doth first purge a-
way all the ill humours, that occasi-
oned the sicknesse of his weake Pati-
ent; before hee will administer those
Cordials, which are prepared to re-
couer his health: So, by this order,
in his description of a blessed man,
the Holy Ghost doth shew vs, that
before the physick of his Word, can
worke effectually in our hearts, for
the saluation of our soules; wee must
bee clesed from the corruptions,
which wee haue gotten by the euill-
affected *counsells* of our owne hearts,
or, the infectious society of the
wicked: and, as it were, diet our
selues, by abstaining from their abho-
minable

Exercises upon

minable customes ; which *Diet*, is here first prescribed in the negative : And it is, as if hee had sayd thus. *If you euer intend to recover the health of your soules, and become partakers of true blessednesse; you must neither walk in the counsels of the vngodly, nor stand in the way of sinners, nor sit in the seat of the scornfull :* for these are the courses which hee shuns, that doth arriue at *happinesse*.

What manner
of expression
the Holy
Ghost useth.

But, the Holy Ghost hath not here vsed the ordinary manner of speech, in his description ; but rather, by way of *Metaphor*, exprest it: & the Diuine *Muse*, hath into three *Triads*, or triple-heads, diuided this *Negative*. In which are to bee considered three *subiects*, three *qualities*, three *actions*. And there is an admirable *gradation* in all the parts: first, in the *subiects*, or *persons* ; from an *ungodly man*, to a *sinner* : from a *sinner*, to a *scorner*. Next, in the *degrees* of sinne; as, from
the

the first Psalm.

27

the *counsell*, to the *way*: from the *way*, to the *seat*. Lastly, in the *manner* of it; from *walking*, to *standing*; from *standing*, to *sitting*: and their wickednesse, is increased to the full.

By the *ungodly*, such are heere vnderstood, who are still in their originall corruptions; and being ignorant of God, and his seruice, encline to those euill affections, wherunto their nature is subiect. Yea, by the *ungodly*, are principally meant *Infidels*; such as are ignorant of religion, and the diuine worship of God, according to his Word: such, as employ all their endeauours, without thought of him, to become happy in this life; giuing themselues ouer vnto couetousnesse, pleasures, with such like vanities, whereunto their affections lead them.

The word *ungodly*, in our tongue, doth of it selfe, very well answer to this Explication; for, as *Godlinesse* most

The first
Triade.
The vngodly,
who they are.

Exercises upon

Isa. 57. 20.

Walking.

Psal. 119. 1.

Gen. 5. 24.

2. Chron. 12. 3.

most properly appertaineth to God and Faith; so, *vngodlinesse* expresseth the contrary thereunto. The Originall importeth such a crue, as are so restlessly affected with worldly cares; and euill perturbations of the minde, that they are endlessly, hurried to and fro in their vngodlinesse: like the sea, which hath no power to stay it selfe. And so *Esay* describes them, *The vngodly (saith hee) are like the troubled sea, when it cannot rest; whose waters cast up mire and dirt.*

By *walking*, is Metaphorically vnderstood, the ordinary proceeding of men in all their actions, whether of faith or works. And in this place is ment, a *departure* from God in the progresse of their liues. And although in my *metricall* translation, I haue expressed it by adding the word, *astray*; it is nothing from the naturall sence of this verse: seeing there is ment an, *erronius walking*, or wandering

the first Psalme.

29

ring from the right way; as the word *abijt* in the vulgar latine, verie well manifesteth : for, it signifieth most properly, *to goe away*. And Saint Augustine saith, *Ille abijt, qui recessit a Deo.*

By *Councils* are here ment the internall deliberations of the minde; and that naturall inclination of man to euill, which God spake of when hee said; that the *Imaginations of the thoughts of his heart, were onely euill continually*. For, *Council* is not here so strictly taken as *Aristotle* defines it in his *Ethicks*; where hee saith, that *Council is the finding out of the fittest meanes to bring any thing to passe*; but *Council* in this place, signifieth rather Temptations, then such Council: and it hath aswell respect to the inward perswasions of our owne lusts, as to the outward aduise of others. *Euery man*, saith Saint Iames, *is tempted, when he is drawne away and enticed*

Council.

Gen. 6. 5.

Gen. 8. 21.

Arist. 3. Eth. 3.

Iam. 1. 4.

ced by his owne corruption, *Iam. 1. 4.* But if you will know further, and more particularly what the externall *Councils* of the vngodly be, where-to they tend, and what euent follow them; you may reade it in the *Proverbs of Solomon, Chap. 1. vers. 10. 2. Sam. 19. 21. Gen. 37. &c.*

Triade 2.

Sinners who
they are.

Now, we come to the second *Triade* in the Negative, which saith; that the *Blessed* man, is such a one as doth not *stand in the way of sinners*, and here is expresse a degree of wickednesse beyond *walking in the Councils of the vngodly*. For, by those that are said to *stand* in the way of sinners, are such vnderstood; who are not onely led by the vaine deuises, and imaginations of their owne hearts (which proceede from original guiltines) or such, who are simply ignorant of God, and Religion (as the heathen nations are) But, those are thereby ment also, who haue fol-
low-

the first Psalm.

30

lowed the *Councell* of their owne lusts, to put them in execution, with such as are willingly ignorant of the worship of God ; negligent of the meanes of their conuersion : and offenders against the precepts of the first, and second Table of the law.

To stand, what it meanes,

These are said to *stand*, not because they walke no further in the path of vnrighteousnesse: but rather, because they not returning back to the way of Godlinesse, follow their wicked actions, with a setled delight in them: *Stant quia in peccato delectantur*, saith Saint *Augustine*; yea, they are such as perseuere vntill they haue gotten a habit in sinne, and made (as it were) a beaten path in vnrighteousnesse. For, such is the *Emphasis* of the word, as it imports a *continuance* and *insisting* in euill: not a falling by infirmitie, as *David*, and *Peter* fell; but a reiterating and heaping of sinne vpon sinne, through the whole course of their liues.

What the
way is,
Psal. 86. 11.
Acts. 18. 25.

Ma. 7. 13.

Eccles. 7. 22.

Who they are
that stand in
the way of
Sinners.

liues. For, the word *way* both here, and in other places of Scripture is many times Metaphorically vsed for Doctrine, or Religion; and sometimes for the manner of our liuing, whether good or bad. But, the *way* that the *Prophet* here meanes, is that *broade and much troden way, leading to destruction*, whereof our Sauiour spake, in the Gospell of Saint *Mathew*.

And to make the matter more plaine; those that *stand in the way of Sinners*, are not such as vnwillingly, or through infirmitie offend: For, *there is no man on the earth that doth good, and sinneth not* (saith the Preacher) but those who setting their loue vpon euill, haue gotten (as I said) a habit in sinning: and suffer themselves to bee carried headlong by the concupiscence of their hearts into all wicked actions, vntill they haue by continuance made themselves

the first Psalm.

33

selues not onely seruants to sinne and vncleannesse : but euen blusshesse, and without shame, both of what they doe; or before whom, they commit their follies.

Such, were the *Sodomites*, that pressed into the house of *Lot*; such sinners, were the *Beniamites* of *Gibeah*; such, are all the keepers of publick houses of iniquity; such, are those common swearers; that when you tell them of their oathes, will in sport (to make an vnfauory ieast) sweare that they swore not: such, are they, that goe to bed late, and rise early, to follow drunkenness; such, are those that spend all their youth in ridiculous vanities, and are distinguished from the children of God, by their language: For, it often soundeth *God damme me*; and such, are those Gallants amongst vs, as dare, impudently, boast of their beastlinesse, or in merriment publish their

Gen 19. 4.

Iud. 19. 22.

Esay. 5. 11.

Pro. 23. 29.

D owne

Gen. 13. 13.
 Sam. 15. 18.
 Math. 26. 45.
 Luke 7. 37.
 Iob. 9. 16.

The 3. Triad.

What it is to
 sit in the seate
 of the scorner.
 full.

Scorners who
 they are.

owne lasciuiousnesse: euen these are
 such, as the holy-Ghost meaneth in
 this *Triade*; and distinguisheth from
 other offenders, by the name of
*sinner*s; as appeareth through both
Testaments.

The last part, or *Triade* of this Ne-
 gatiue is: hee must not *sit in the seate*
of the scornerfull (that is) hee must not
 haue fellowship with obstinate Here-
 ticks; nor carelessly, stubbornly, or
 against his owne knowledge, conti-
 nue in vnrighteousnes or vnbeleefe:
 nor scoffe at Religion, with the pro-
 fessors thereof: nor insult ouer good
 men in their miseries: nor by blas-
 phemous speeches, or erroneous do-
 ctrines, maliciously oppose himselfe
 against God, and his truth: nor be
 associated with such men, as are
 wholly giuen ouer to a reprobate
 sense. For, by *scorners*, the holy
 Ghost meanes those, who are not on-
 ly guilty of originall vncleanenesse;

or

the first Psalm.

35

or polluted with actuall sins; but so rooted in them, that they haue there, set vp their rest; yea, they are such as, being hardned by their continuance in sinne, grow incorrigible, incredulous of Religion, contemners of God, and so presumptuous; as they dare reproach, blaspheme him, peruert his truth against their owne knowledges; and yet as it were in despite of him, promise vnto themselves impunity: Such they are also, as vngraciously deride the ordinance of God; and make Iests at his word. And such, Saint *Peter* said, there should be in the last dayes; euen *scoffers*, walking after their owne lusts, and saying, where is the promise of his coming: for, since the Fathers fell asleepe, all things continue as they were? Such sinners, and scorers as these; were the *Iewes* that despised *Christ*: Such, are they that for temporall aduancements, maintaine Doctrines against

Pet. 3. 3.

Mat. 23. 14.

The Chaire
or seate of
Scorners.To sit ; what
it meanes.

the knowne truth, and their owne Consciences ; such, are those that make Religion a colour for their villany ; *Deuouring widowes houses, vnder the pretence of long prayer* : and these, if they once get into the *Chaire*, and sit there ; are those sinners which shall neuer bee forgiuen : For, by the *Chayre*, or *seate*, is vnderstood ; a desperat security, and a diuelish obstinacy in malicious wickednesse ; and hee is properly said to *sit* there, that continues in his perversenesse, without repentance, vnto the end of his life. And the reason why there is no redemption for such, is ; not because there is want of mercy in God : but by reason there is no repentance in man.

These, make vp the three *degrees* of comparison, and the third and last step to the Diuell : For, to *walke* in the *councell* of the *ungodly* (which is the purpose of sinning) is bad : To

stand

the first Psalm.

37

stand in the *way* of *sinners* (which is the action of it) is worse; But to *sit* in the *seate* of the *scornefull* (which is to die impenitent in his wickednesse) is worst of all, and the highest degree of a Reprobate.

A brieft of
what went
before.

But, to draw into fewer words this exposition of these three-folde Negatives; by the *ungodly*, are ment *unbeleeuers*; by *sinners*, those that are vniust and dishonest in their actions; by *scorners*, obstinate Hereticks; by the *Councels of the ungodly*, are vnderstood the vaine cogitations of meere naturall men, with the superstitions of *Jewes* and *Pagans*; the *way of sinners*, is a vitious course of life, as the breach of the morrall precepts; and the *Chayre of Scorners*, is the obstinate profession of false Doctrines. Now, he that beleeueth not the promise of the Gospell, *walkes* in the *Councell* of the first; hee that adiects himselfe to Pride, Couetous-

D 3 nesse

The Chaire
of Pestilence.

nesse and such like; *stands* in the way of the second: And hee, that dies in the maintenance of a false worship, or in any of these sinnes, without repentance; is seated in the *seate* of the *scornefull*. Which the *Septuagint* calleth; the *Chaire of Pestilence*. And it very well expresseth the nature of that sinne: For, as the plague of Pestilence, is a disease most dangerous; infectious; and the suddaine deuourer of mightie congregations: So, those kind of sinners doe by their doctrines, contemptible speeches of God, and euill example; quickly infect, poyson, and kill the soules of an innumerable multitude of men. And therefore obstinate Hereticks, Atheists, false Teachers, Scorners of the Truth, Deriders of Religion, and vnrepentant sinners; may very well be said to sit, in the *Chayre of Pestilence*: For, they are the plague of the world; and to be abhorred as a most

the first Psalm.

39

most dangerous, and infectious Pestilence, to the soule of Man.

And thus haue you this gradation opened; which may bee eyther vnderstood according, to the ordinarie course: to wit, as from the positieue, to the superlatiue; in this manner. He that is a blessed man, must bee carefull, that he *walke not in the Councell of the vngodly*; much more that he *stand not in the way of sinners*: but aboue all things, he must be most circumspect, that he shunne; *the infectious seate of Scorners*; Or else it may be inuerted thus: The man that wold be blessed; ought not only to auoide *the pestilent seate of Scorners* & obstinate inrepentant sinners: but eschew also as farre as in him lies, *the action, or iteration of any sinne*; nay, he should not so much as suffer his thoughts willingly, to wander after *the vngodly perswasions of carnall desires*.

The *Doctrines* and *Observations*,

D 4

which

The
Doctrines &
Observations
arising out of
this verse.
Ob. 1.

Exercises vpon

which may properly be gathered out of this verse, are these. First, I obserue, that there be but three steps to Hell, the *purpose* of sinne; the *action* of it; and an *obstinate continuance* therein, without repentance: and vnlesse we be very watchfull, we may slip downe those three stayres, before we be aware: For, *Facilis descensus Auerni*; it is an easy way to Hell: and the nature of sinne is such; that it insinuates by degrees, into the heart, without being perceiued. First, it scrues into good liking; and gaines the consent, or purpose; then proceeds it vnto action. And so forward, vntill it grow ripe; euen to the contempt of God: and this is the policy of the Diuell; to deceiue men: For hee knowes, if hee should perswade at first onser, to renounce God: it is so vnnaturall a sinne; that it wold seem abhominable, to the worst disposed men: & the hart would not admit

The policy of the Diuell, to draw vs vnto the Counsels of the vngodly, and so forth to destruction.

admit such a perswasion to take place. Therefore, he makes not that appeare to bee his ayme; but presents them, rather with such bayts, as seeme to haue no danger in them. He counsels them (according to the natural enclination of their hearts, and the example of worldlings) to seeke preferments, riches, pleasures, with such like vanities; hee shewes them the glory and vse they may haue; he perswades the Christian, who is in a meane degree of life, that if he would seeke after honours, he might thereby become a Patron, for the afflicted members of the Church, or Commonwealth. But hee knowes well, the olde saying will proue true, *Honores mutant mores*, Honours change manners: and that preferment is able, not onely to make them forget many good thoughts, and resolutions, which they haue in a lower estate: but to blot out of memory also:

also : friendship , kinred , and the knowledge of themselues (as wee daily see it doth) yea, the Deuill is sure, that if hee can procure a man, but once to climb the ladder of promotion ; it will so intangle him with the loue thereof, that it is twenty to one, but that he will renounce God, before hee will yeeld to step one degree backe againe. •

Others, hee tempts with ease; and makes them (poore soules) beleeeue, that if they might disburthen themselves of such busineses, or such and such cares, that they should then better attend to the seruice of God, and with a more quiet minde, follow their deuotions. But the Deceiuer is subtrill, and hath by experience seene, that afflictions make those seek God, often and earnestly, that being deliuered of their cares , cannot finde one houre in a month, to serue him.

Others, againe, hee allureth with
the

the first Psalm.

43

the loue of riches : and that hee may
may do so, he causeth them to imagin
(perhaps) that if they were wealthy,
as some men are, whom they know:
there should not so many poore
people, goe thinly clad ; nor such
numbers die, for want of sustenance.
So many *Churches* should not lie ru-
ined; nor so many works of *Pietie*, or
for the publike profit, bee vnperfor-
med. Yea, he perswades them, that
these temporall things, may not only
be sought after, and enioyed, with-
out the displeasure, or dishonour of
God ; but serue him also for his ser-
uice, and the better setting forth of
his glory. And indeed, so they may;
where they are moderately sought
after, and gained by honest meanes.
But, where there is one that seekes
them, with such temperance ; there
are ten, who settle their mindes so
vpon them, as they choke vp all
these good determinations , that
were

Few seeke the
things of this
world tempe-
rately, as they
ought.

were at first springing in their hearts. For, a man that is not contented with his estate, but desires things out of his owne concupiscence, without respect vnto the will of God ; that man hath giuen the Deuill aduantage, and is *walking in the counsells of the vngodly* ; euen after the vaine cogitations of an vnregenerate heart. And not considering the dangerous aduise, that his appetite giues him ; hee first suffers his thoughts, to bee busied about those vanities ; next, approoues of them ; and then hastens, to put them in execution : which aduantage, the Enemy of mans safety hauing gotten, hee causeth him to iterate, and augment his transgression, vntill his heart growes hardned, and his conscience lose the sence and feeling of sinne.

And so it comes to passe, that hee, who made no account of the transitory things of this life, and was touched

the first Psalm.

45

ched with the guilt of such, as the world accounts most veniall sinnes; before he was allured vnto the *Counsells of the vngodly*: hauing walked a little in them; steps suddenly into the *way of sinners*. Which is a great broad path, that leades downe a steepe hill, vntill (without the great mercy of God) he ariue at the *seat of the scornfull*, or the chaire of obstinate impenitency: and when hee is once so low, and seated there; the hill of repentance prooues so steep, that hee neuer returnes again; but there continueth in a desperate estate.

Hereby then wee are taught, that if wee will bee preserued from the danger of sinne, we must auoyd the custome of sinne; yea, the first enticements, & least occasions therof; and not presume vpon our owne strength: for, hee that is content to heare euill *counsell*, tempts God; and is not sure, whether he will therefore draw

Doct.

draw his grace from him, and suffer him to bee deluded by it. Concupiscence; if it be not resisted, will turne to action; action, to iteration; and, at last, comes hardnesse of heart: for, he that fees in himselfe, the euill motions of lust, and can hardly restraine them, hauing no objects to entice him; how much lesse, will he bee able to curb them, if hee come, where hee may haue the beauty, and wantonnesse of another, to inflame him? Or, if he could not bridle his affections before he had committed vncleannesse, when hee had more grace, more shame, more denials, and many more stops, to hold him backe, from wickednesse: Alas! why should any man thinke it possible, for him to forsake it, at his owne pleasure, when hee hath put himselfe out of the way of vertue; and hath neither inward grace, nor outward meanes, to preuent it? If, when thou hadst two eyes,

eyes, thou couldst not keep the way, being in it : canst thou hope, hauing neuer an eye left thee; to find it, when thou art out of it? No doubtlesse, if wee cannot keepe the sea from ouer-flowing vs, when the bankes are whole; surely, after they are once broken, the breach will encrease, and the flouds will come in, vntill they haue quite ouer-whelmed vs: vnlesse the mercifull hand of a greater power, then our owne, help to recouer vs. A little water will extinguish a cole; but a flame is not so easily quenched. And therefore, we ought to kill these Cockatrices in the egge, and bee wary, not to giue the least aduantage, vnto the infirmities of euill. We haue examples enough to warne vs. *Dauid* was a good, and an extraordinary man; yet, giuing his eyes too much liberty, the euill *counsels* of vngodly affections, got by those windows, into his heart, and drew him
on

on in their *walke*, vntill they brought him to the *way of sinners*; where hee *stood* a long time, heaping one offence vpon another: And had not God sent a *Prophet* of purpose, to call him out of that *way*; as holy a man as he was, he had neuer of himselfe returned, vntill he had taken vp his *seat with the scornors*. And yet, for all this, wee, euen wee weaklings, dare giue our selues any liberty. We can willingly runne thither, where wee know before, that we shall here see; nay, bee compelled, to bee partakers of sinne: and notwithstanding, warrant our owne safeties.

Some, I haue heard say; that in all companies, they could beare themselves temperately, and among Drunkards, escape free, though all their companie failed of that gouernment: but alas, they see not their owne deformities; for, I haue knowne, that some of them, were euen

The bold presumption of
man.

uen then distempered, when they sayd so.

Others, I haue heard, so confident in their owne vertues; that they haue professed themselves able, to resist the strongest temptations of incontinency : and that, though they were all alone, with the most tempting beauty, and where they had the greatest prouocations to folly; they could neuerthelesse keep themselves, from any dishonest act. This I haue heard: and beleeeue me; I think such a thing possible, if they rely more on Gods grace, then their owne abilities; and came into this temptation, by accident, without wilfull seeking, or desiring any such occasion. Yea, many (no doubt) haue escaped such trials. But, if any man depend vpon his owne chastity, and purposely tempt himselfe with opportunities, to doe euill; hee, walkes *the way* which God approoues not: and therefore it shall
E perish.

perish ; yea, although hee intended, at the first, no more, but to haue it in his power, to doe euill ; it is a thousand to one, if God giue him not ouer, to be vanquished by that sinne, which hee foolishly presumed to overcome.

Genes. 39.

Whilst *Ioseph* was about his businesse, the allurements of his Mistres had no power ouer him : and so, whilst with him, we seek well to employ our selues ; though *counsels of vngodlines*, be rounded in our eares ; and strange vnlooked-for temptations, with faire opportunities, lay siege against vs : yet they shall not preuaile ; no, not these that seeme Mistresses ouer our affections, and powerfull enough to command vs. But, if we leaue to be honestly busied, and, as many of vs young men doe, being idle our selues, seeke out those, who are euery way as idle ; and with vaine discourse, or vnseemly gestures, passe

the first Psalm.

51

pasſe away our precious houres. Questionleſſe, ſomtime or other, we ſhall bee betrayed to commit that, which wee little thought perhaps, to haue beene guilty of; and grow, after a while, ſo baſe, to ſeeke that thing of the *Mayd*, which wee presumed the *Miſtreſſe* could neither haue commanded, nor wooed vs vnto. Nay, I am perſwaded; that *Ioſeph*, who hath gotten the title of Chaſte: if hee would haue left his affaires, and ventured himſelfe, as ſome of vs doe, in effeminate court-ſhips; it is to be feared, that the Spirit of God would haue left him, as it forſook *Sampſon*, or *David*. And then, a meaner woman then his *Miſtreſſe*, might haue wrought him to her will; and it is a queſtion, whether he would not haue proued the Attempter, of hers, or ſome others Chaſtity.

The ſecond obſeruation, that wee may take from hence, is this; that if

Obſer. 2.

there bee degrees in sinne, and severall steps, that lead vs from the way of blessednesse; we must not thinke it enough, if we can auoyd some one degree of sinne. Nay, it is not sufficient, if we shun all but one: for, he that hath gone but one step backe from the right way; if hee doe not come backe that one step, he is neuer likely to ariue at happinesse, though hee neuer goe further on in a wrong path. But it is impossible, to stay vpon any one degree of sinning (without repentance) and not to step into another: as appeareth in the former obseruation.

Obser. 3.

Two sorts of men, heere warned to repent.

Thirdly, if wee must bee wary, to auoyd the *Counsels of the vngodly*, & the impiety of misbeliefe; aswel as to shun *the way of sinners*: which (as I sayd before) is the committing of actual sinnes. Then, two sorts of men are hereby warned, to amend themselves, if they euer will intend to bee blessed:

bleſſed: The firſt, are thoſe morall men, that thinke it ſufficient, ſo they can bee counted iuſt pay-maſters, quiet neighbours, honeſt plaine-dealers, and ſuch as doe no men hurt; though they neuer know what belongs to God, or Religion. The other, are ſuch Profeſſors, as ſuppoſe; that if they haue heard Diuine Seruice, twice euery Saboth; fix Lectures in a week; and ſlubbered ouer their ordinary deuotions: it is no matter, how diſhoneſtly they liue; how vncharitable, and contentious they be among their neighbours; nor how irregular they bee in the courſe of their liues. But, both theſe ought to know, that God promiſeth not any *Bleſſedneſſe* to ſuch Triflers, as do his ſeruice by halues; but vnto them, that hauing both *religion*, and *honeſty*; *faith*, and *workes*; neither *walke in the Counſels of the vngodly*: nor *ſtand in the way of ſinners*. For, all others are

Verse 2.

Three things
observable in
the second
verse.

in danger, to take vp their *seat* with the *scornfull*.

Thus much, of the *Blessed* mans description, by the *Negative*, contained in the first verse of this *Psalme*. On which I wil enlarge my obseruations no further; but come to the *Affirmative*, contained in these words. *But his delight, is in the Law of the LORD, and in his Law, doth hee meditate day and night.*

In which *Affirmative*, there are three things to bee obserued, by the blessed man; & they are opposed to those three, which are to be auoyded in the former verse: To the *walking in the Counsell*s of the *ungodly*, is opposed, a *delight in the Law of the LORD*: to *standing in the way of sinners*, is opposed; the *meditation of the Diuine Word*: and, to *sitting in the seat of the scornfull*, a *continua perseuerance, both day and night, in the true service of God*. Yea, these words haue
in

the first Psalme.

55

in them, an excellent *Antithesis*, or contradiction, to the courses of the wicked; who, employeth al his counsels, endeauours, and actions, in seeking vaine ends, and aduancing his owne wayes: while the iust man, setting at nought, all earthly affaires and delights, in respect of Gods will; is heartily in loue with his Word, and continually exercising himselfe, in the serious meditating, teaching, and practice therof. For, the word *Ieghe*, which is interpreted to, *meditate*, hath reference, aswell to the words and workes, as to the thoughts (in which sence, it is not vsed in the Scriptures only; but the Poet also saith, —*Meditabor arundine Musam.*) And it was well expressed in the word, *Exercise*, in our olde English Translation.

By the *Law*, is vnderstood, not onely the morall Lawes; for then, *Blessednesse* might haue beene obtained,

To meditate,
what it means

Psal. 35. 28.
Psal. 36. 30.

What is signified by the
Law.

Exercises upon

ned, by working, according to the morall vertues, as the heathen *Philosophers* taught. Nor, is here meant the Ceremoniall Law alone ; nor that, and the morall together onely. For then, the wicked *Iewes*, though they continued in their vnbeleefe, might become partakers of this happinesse. But the *Law*, in this place (as I told you in my *Preparation to the Psalter*, it was sometime to be vnderstood) signifies the Law of God, as it hath at once, respect to all the ages of the Church, from *Adam*, vntil the end of the world : and therefore comprehends the *Law of Grace* also ; yea, all the Doctrines of God, contained in his Word. And this Law, is called the Law of the LORD ; or if you will haue it, according to the Originall : The *Law* of יהוה ; or, I H V H (if we may expresse the Hebrew *Tetragrammaton* in our letters.)

And these Characters, some late
Inter-

Of יהוה,
the Hebrew
Tetragramma-
ton, and the
word *Iehovah*.

the first Psalm.

57

Interpreters read *Iehouah*; supposing the forme of that word, to imply as much as; *He that is, that was, and that is to come.* For, say they; *Ie*, is a signe of the time to come. *Ieueth*; Hee will bee. *Ho*, of the time present. *Hoveth*, hee that is. *Vah*, of the time past. *Havah*, hee was. Which wee will not denie to bee a probable, and ingenious conceite: but indeede, the word *Iehouah*, it selfe; is not confessed to be so much as heard of, to be an Hebrew word, among the *Iewes*: neither doth it signifie any thing in that tongue. Nor can we haue one Testimony, that the Hebrew *Tetragrammaton*; was euer anciently so pronounced. And therefore, vnlesse we had better authority, then probabilities, and vncertaine coniectures, of new Gramarians: I see no reason, why we should venter, to put this vnknowne name vpon God. Which if it be the right:

Rev. II. 17.

right: yet, not so sufficiently warranted, to be truely reuealed vnto vs; that we may vse it, with the same confidence, wherewith we pronounce the other names of God. As you may see more at large, in the thirteenth Chapter, and third Section of my *preparation to the Psalter*.

But, to teach vs then, that this *law*; in which it is here said, the blessed man delighteth; is not the *law* of man, but of God; know that the vnpronounceable Hebrew word here vsed (and in steede of which, the Iewes spoke *Adonaj*, or *Elohim*; the *Septuagint*, and Apostles, *Κύριος*: the Ancient latine expositors, *Dominus*; and the authorized english Translations, for the most, LORD) is an essentiall and vncommunicable name, of our great, eternall, and euerliuing God; who is most truely called, *Hee that is, that was, and that is to come*:
and

and therefore, wheresoeuer you find this *Tetragrammaton*, יהוה. You may be assured, that there is to be vnderstood, eyther one, or all the Persons of the sacred Trinity. For, whereas the word, *Adonai*, and *Elohim*, are sometime communicated to others; that is neuer so. And therefore, because the word LORD, by which wee (according to the Apostles) haue exprest it; may be communicable to men: You shall vnderstand; that, wheresoeuer in the last English translation, you finde LORD, thus in Capitall letters: there, is that glorious, and most essentiall name of God, to be vnderstood; which neuer ought to be applied vnto any other.

But (which I had almost outslipt) you must note that the holy-Ghost, vseth here the word *Delight*; to shew vs farther: that the deuotions of a blessed man; are not constrained, or seruaile:

The meaning
of the word
Delight.

Psal. 19. 10.

Day & Night,
what it signi-
feth.

Gen. I. 16.

seruile: but rather, proceeding from a true and affectionate pleasure, in the worship of God, with the studie of his word. It must be vnto him, as it was to *Dauid*: *More to be desired then fine Gold; and sweeter then honie, or the honie-combe.* Yea, the excellence of his affection; is further, and another way manifested; in that hee is said to meditate thereon, *Day and Night*: For, the *Day and Night*, in holy Scripture, hath a three-fold vnderstanding: *Temporall; Morrall; and Allegoricall.* *Temporall*, is the day which we enioy by the presence of the Sunne: the night thereof, is that which is made by the absence of the same. *Morrally*, it is taken for life and death; Prosperitie and aduersity, or such like: and this is also *Metaphoricall.* *Allegorically*, the old *Law*, is called the Night; and the *Gospell*, tearmed the Day: and therefore *Zacharie* in his song; wherein he spake of

the first Psalme.

61

of Christ, and the light reuealed vnto Mankinde in the new Testament, saith; that *The day-spring from on high hath visited vs; to giue light to them that sit in darkenesse.* But Saint Paul, writing vnto the *Romanes*, concerning the faith of Christ Iesus; saith in playner rearmes: *That the Night was past, and the Day was at hand.* Euen thus many waies, are the *Day* and *Night* to be vnderstood, in the booke of God. But in this place; they are to be considered, according to all and euery of these. The blessed man; meditateth on the Law of the LORD, *day* and *night*; that is: He pondereth all the misteries of *Iesus Christ*; as they were promised, figured, and prophecied of, in the old *Testament* (which, as the *Night*, shadowed them ouer) and then belecueeth and confesseth them, as they were fulfilled in the new *Testament*; which was the *Day* that made them ap-

Luke 1.78.79.

Rom. 13.12.

Exercises upon

apparant to the whole world : Yea, he is continually enclined vnto the study of *Piety*, without intermission ; Morning and Euening, at Noone-day and at Mid-night ; both in Prosperity and Aduersity ; Openly and Secretly. For , many can bee content, perhaps, to spare some little time in the Day, for the meditation of Gods word : but there are very few, that will breake a sleepe ; and arise at night, with *David*, to praise God : many can be content, whilest they gayne any outward benefit, or preferment by their profession ; to be hot and earnest in the study thereof : but few dare abide, the blacke and terrible night of persecution. Nay, a little aduersity, or worldly inconuenience, cooles all their zeale. Hypocrites by *Day*, that is ; openly in the eyes of the world ; will be very forward, and seeme to be stout professors : but, in the *Night*, that is, secretly,

the first Psalm.

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secretly, and by themselves; where none but God is witnesse: they can laugh at their owne dissembling; and with those people, of whom God speakes by the Prophet *Malachi*, they say thus : *It is in vaine to serue God; and what Profite is it that wee keepe his commandements ?* Againe, there be others, that by *Night*, with *Nicodemus*, dare, peradventure, come to God; yet by *Day*, are affraid (or ashamed) to be seene in a Religious mans company. But neyther of these, haue well vnderstood what is ment by *Meditating* Gods word *Day* and *Night*: nor are they yet in the way of *Blessednesse*.

Out of this verse; I doe obserue these things. First, that there is no true happinesse, without the knowledge of God; and the continuall meditation of his word. And that those, who are sincerely adicted to his seruice, and the loue of his *Truth*,
are

Mat. 3. 14.
Ob. 1.

Exercises upon

are in the right way to *Blessednesse*; howsoever Atheists, and worldly men, thinke them simple fooles; and their study lost labour.

2.

Secondly, I here note; that he cannot promise to himselfe, the reward of *Blessednesse*; that frames a Religion, or way to serve God, out of his owne braine; though neuer so strict, or seeming holy: For, it must not be the Lawes, or traditions of men; that, he must meditate, but the Law of the LORD.

3.

Lastly, I doe here learne this Method, for the right study of *Divinity*; and practise of Christianity. First, that there must be a loue vnto the heavenly word: Secondly, a progresse, or going forward; in the meditation thereof: and lastly, such a constant perseuerance therein, from time to time, and at all times without limitation; in so much, that there must bee some part of euery day
and

the first Psalm.

65

and night, separated for the seruice of God ; that we may say with *Dauid*: *Euening, Morning, by Day, and at Midnight, will I pray vnto him.*

Psal. 55. 17.

Verse 3.

And, he shall be like a Tree planted, &c: Hauing deliuered in the two former verses, who is a Iust and blessed man, both by the *Negative*, and *Affirmatiue*; he now confirms his former *proposition*: First, by a similitude, taken from a fruitfull Tree, euerlastingly greene: Secondly, by the end, and prosperous successe, of all he takes in hand. By which illustration, we may not imagine, that they are compared with any intent to be made equall (For, the blessed estate of a good man, is farre beyond all earthly comparisons) But by such knowne things, the holy-Ghost applies his demonstrations to meane capacities. And this kinde of teaching, was vsuall with our *Sauour*; as appeares by his illustration of

F

Faith;

*Exercises vpon**Mar. 4 30.**Mat. 16. 19.**Luke 13. 19.*

*Vide Epist.
 Henr. Steph.
 before Mar-
 lorets com-
 mentary vpon
 the Psalmes.*

Faith, and the *kingdome of Heaven*, in likning it vnto a graine of *Mustard-seede*; or, comparing *Doctrin*e to *Leauen*, and such like. Nor hath it beene neglected among prophane writers: For, a liuely *Simily*, is esteemed among all the *Poets* (as well ancient as moderne) to be one of the principall ornaments of their *Poesie*. The Elegancy of whose *Poems*, some haue not beene ashamed to preferre, before these vnimitable *Odes*: whereas, were they as learned in these; as they would seeme to be in the other (at lest, if they could reade them with the same desire and affection) they should here finde; euen, in the literall excellency; as many rare, and admirable expressions. Obserue well this first illustration; and see in what Author you can better it.

For, although men may, for many respects, be resembled vnto *Trees*; by

by reason of some similitude in their condition (as thus: Euery Tree is eyther for building, or fire wood; and so, all men are eyther prepared to build vp the new *Ierusalem* with-all; or, appointed fewell for hell fire) yet; there are certaine choyse Trees, which doe more properly serue to figure out the estate of the Blessed: as here in this Psalm, and by this comparison; you shall vnderstande. For; hereby, fīue things are made remarkeable in the vpright mans *happinesse*. First, he is resembled vnto a Tree that is *planted*. By which, the stability, and certainty of his estate is signified: For, as such a Tree; is, where, by the carefulnesse and diligence of some gardener, or husbandman; he may be manured, and preserued from the choaking of Thornes, and violence of beasts; whilst the wilde Trees of the Forrest, are euer in danger of some ru-

F 2

ine:

Five things
obseruable in
this illustrati-
on of a godly
mans happi-
nesse.

v.
He is Planted.

Psal. 92.

Math. 15. 13.

ine : So, the iust man, who in the Scripture is resembled vnto a *Palme* tree ; hath this sure and blessed hope for his comfort : That God, who first *planted* him ; will also protect him from being spoyled of his leaues by the stormes of aduersitie ; or ouerturned by the malice of the aduersarie. When it shall come to passe, that (as Christ said) *Those plants which his heauenly Father hath not planted, should be rooted vp.*

Moreouer, a Tree *planted* ; in steede of that wilde nature which formerly it retayned ; is bettered, and made more fruitfull by a new plantation : and in like manner ; that man, who had else beene naturally apt to bring forth nothing, but the sowre fruits of the flesh ; being planted in the vine-yard of Gods Church, by the hand of Grace : regenerates, and yeelds forth plentifully, the sweete fruits of the spirit.

Second-

the first Psalme.

69

Secondly, it is planted by the *Springs, or Riuers of water*; by which, the blessednesse of the Iust man, is further illustrated: For, as that tree, can neither be barren thorough the sterre^d drought of the soyle; nor endangered by the scorching heate of Sommer: whose roote is euer moistened, with the nourishing waters of a pleasant streame; So, the regenerate man, hauing his roote in Christ (where the euer springing fountaines of his Grace; with sweete dewes of mercy, continually cherish it) euen he, shall alway flourish. For, neither can he be consumed as the wicked are, by the burning fire of Gods indignation; nor made vnprofitable for want of nourishment. To the same effect speakes the Prophet *Jeremy*, in his illustration of such a mans happinesse; by a similitude taken from the like Tree. *He shall bee* (saith he) *as a Tree that is planted by*

Secondly, he is placed by the Riuers of water.

Jerem. 17. 18.

Exercises upon

The Rivers of
waters, what
they meane.

Thirdly, he is
fruitfull, and
that in season.

*the waters ; and that spreadeth forth
her rootes by the River, and shall not see
when heate commeth : but her leafe
shall be greene, and shall not be carefull
in the yeere of drouth, neither shall cease
from yeelding fruite.* By the Rivers
of water, in this *Psalme*, is Allegori-
cally meant ; the word of God, and
his Sacraments: which, are the means
whereby he infuseth into vs, the
graces of his Spirit ; keepes vs grow-
ing in Faith ; and nourisheth fruits, to
eternall life.

Thirdly, it *giueth fruite in due sea-
son* : Whereby is manifested ano-
ther propertie of the blessed Iust-
man : *By the fruite* (saith our Sau-
our) *the Tree is knowne* ; and so is the
iust man by his workes : Who, in
bringing forth his spirituall fruits,
may (not vnfitly) be resembled to a
Tree. For, as the Tree brings forth
fruits for others, rather then for it
selfe : So, the vpright man fructi-
fies

the first Psalm.

71

fies, and sends forth good workes,
and deedes of Charitie; not, thereby
to merit ought for himselfe; but to
glorifie God, and to benefit others.
Which is a noble *Blessednesse*. For,
as the Apostle saith; *it is a more blef-
sed thing to giue, then to receiue*. Fur-
ther; we haue the Pronoun *His*: to
shew vs, that as the Tree giueth
forth no fruite but his owne, and ac-
cording to his kinde: So, the *right-
eous*, doth the workes proper to a re-
generate man; all the good deedes
which he performeth, are done with
that which is his owne: and so chere-
fully; that they may be called *His*.
Yea, he yeeldeth forth good fruits,
according to the measure, and qua-
litie of those gifts which he hath re-
ceiued. Lastly, the Tree giueth
forth her fruite *in season*, or in time:
that is; in her time of fruitfulnessse;
and so; the vpright man, doth
good in due time; euen vpon the

Acts. 20.

The pronoun
His.

When, fruit is
giuen in sea-
son, or in time

Exercises upon

Fruit, what it
signifieth.

Iob 15. 8.

Fourthly He is
euer flourishing.

first occasion offered. He is neuer barren, when necessity requires fruit. If in one day, a thousand men neede his comforting hand; he is euer willing, according to his ability, to giue redresse vnto them all. Neyther too soone, nor too late comes his charity: but, like sweete and well ripened fruit, is euer, then ready to be receiued; when it may be most acceptable to God, timely, in respect of himselfe; and very profitable to others. But indeede, by the *fruit* here is principally meant Faith, and the confession of saluation by Christ: which can neuer be, without workes. And that is it, which our *Sauour* meant, when hee said: *Herein is my Father glorified, that you beare much fruit.*

Fourthly, *His leafe shall not fade*: Yet; the similitude holds very properly, in that the *blessed* man is resembled vnto a tree, not onely fruitfull, but flourishing also; and euer adorned

the first Psalm.

73

dorned with the comely ornament of greene leaues. For, as the *Palme-tree*, whereto the Iust man is likened, in the 92 *Psalm* (and from which tree, it is very likely, this similitude was taken) is neuer, as *Pliny* saith, without fruit; and therefore must, consequently, bee alwayes greene: so, the Iust man is continually beautified, with all the accomplishments of a Christian; full of holy thoughts, plentiful in profitable words, and seriously exercised in good actions, without wearinesse in well-doing: and to accompany that fruitfulness, enioyeth such a perpetuall happines, as growes at no time subiect to any momentary change. What storm soeuer happens, hee is still in a flourishing and prosperous estate: yea, when the vngodly (like those trees which are altered, according to the disposition of euery season) must lose, in the winter of their triall, all that

*Plin. lib. 16.
cap. 20.*

that vncertaine glory, gotten in the spring-time of their prosperity: euen then; the happinesse of the righteous is so permanent, as the coldest frost of aduersity, can neuer strip him of his faire leaues: that is: no persecution shall bee able to take from him, the faire liuery of his profession, nor put him, belide the Crowne of an immortall glory.

s. What euer
hee doth, pro-
sper.

Fittly, *whatsoever he doth, shall prosper*: In these words, hee doth (as it were) summe vp, and make perfect his expression of *happinesse*. And the *Prophet* doth it without the *Metaphor*; for, I haue obserued, that to expresse one and the same sentence; partly by the figure, and partly without: is ordinary in the *Psalmes*. Yet, the great Scholler, and Cardinall, *Bellarmino*; in his Comment vpon this *Psalm*, would haue these words (*whatsoever hee doth, shall prosper*) to be referred vnto the *Tree*. Then, ha-
uing

uing interpreted the Hebrew Verbe, *Iasliach* ; *prosperare faciet*, will make to prosper : he gathers from thence, an active vertue to bee in the tree; helping on the ripening of his owne fruits. And, by the application of the similitude, would also note vnto vs; that, there were an active vertue of *free will* in man, concurring with the Diuine grace, to meritorious works. But, by his leaue, it seemes to mee, not so to bee vnderstood ; for, that interpretation, is both harsh in the sence, and contradictory to the opinion of most Expositors. Yea, one of his owne faction, *Lorinus*, a learned *Iesuite*, writing on this *Psalm*, sayth ; that it ought rather to be vnderstood of the *Iust man*, then of the Tree. *Lyra*, a very ancient Expositor, hath so taken it also : and so haue the greatest number of most authentick Writers. For which cause; I rather allow it : but especially, by reason

Genes. 39.

A Caueat.

Rom. 8. 28.

son I beleeeue it, to be indeed the best, and natural sence of this Text; agreeable to the happy estate of a good man; and the same blessing, which the *Scriptures* testifie, to haue beene vouchsafed to such as feare God. For, it is sayd of *Ioseph*: *The LORD made all that he did, to prosper in his hands.*

But from hence, wee must neither gather, that all those are good men, who prosper, and thriue, in the things of this life; neither imagine, it is heere promised, that the Righteous shall bee without troubles, or hindrances, in their temporall affaires. The meaning rather is: that al things, (euen those) wherein they seeme to the world most miserable, should redound to their comfort; and prosper them in the way to eternall life. According to the saying of *S. Paul*; *All things worke together for good, to them that loue God.* *Dauid* also confirmeth

firmeth the same, out of his owne experience: for, saith he; *It was good for mee, that I was in trouble.* And indeede, it is the end which crownes all, and that which makes the vnder-taking prosperous, or vnfortunate: not the occurrences, that happen well, or ill, in the proceeding. For, though a *Commander* in the warres finde, that all his determinations proceeded ill, in the ordering of his Battles; and that all his *Stratagems*, turned a while, to his hinderance: yea, though with the losse, of many thousands of his men, and the effusion of much of his owne bloud, he hath endured a terrible, and sharp encounter. Yet, if at last, the victory bee on his side, he hath his aime; and thinks, that his vndertaking prospered in his hands. So, though a Christian man hath, in this life, suffered innumerable miseries; though matters haue succeeded so ill with him, that sorrow

row vpon sorrow, and mischeefe vpon mischeefe, ouerwhelmed him, and euery thing that he endeauoured, tell out contrary to his expectation; yet, if at last (as questionlesse he shall) he reape the Crowne of immortall glory: we may very well say, that *whatsoever he did, hath prospered*. Yea, his miseries and infirmities, were for his good, suffered to come vpon him; euenthey also, prospered in his hands; and were the meanes to make him, a right blessed man.

Blessednesse,
two-fold.
Luke 14. 15.

For, you must vnderstand, that there is a two-fold *Blessednesse*; *Beatitudo in via, & in Regno*; A blessednesse in the *way*, and in the *Kingdom*. That in the *way*, is also two-fold; one, on the right hand; and the other, on the left: The *left-hand* happinesse; is the abundance of temporall prosperities. For, the *Psalmist* hauing reckoned vp many temporall benefits; concludeth with these words.

the first Psalm.

79

words. *Blessed are the people, that bee so. Happinesse on the right hand, is the gift of spirituall graces, bestowed in this life. For, saith our Sauour, Blessed are the poore in spirit, the humble; those that hunger and thirst after righteousness, &c. But the last of these blessings; appertaines onely to the children of God: the other, are indifferently bestowed, both on good and bad.*

Psal. 144. 15.

Matth. 5.

The Blessednesse in the Kingdome; is that, which is principally meant in this Psalm: and indeede, the most perfect compleat happinesse. The possession of that, wee haue now in hope onely. None, but the sonnes of God, can enioy it, in the other world (as is aforesayd) nor, can any man, but those that haue their hearts enlarged, by the Holy Ghost; enter into a worthy thought thereof, here. For, as S. Paul saith; It is that, which eye hath not seene, nor
care

1 Cor. 2. 9.

Exercises upon

ear heard, neither comes it into the heart of man, to conceive what God hath prepared for them, that love him. It is so many degrees, beyond the felicity of this life, that the most blessed man is miserable here, in comparison of the happinesse, which hee shall bee crowned with all, after his death. And therefore, if you haue respect to that, which may most properly bee called *Blessednesse*, it must bee looked for in another world; for, as the *Poet* saith :

——— *Diciq̃ beatus*
Ante obitum nemo, supremaq̃ fu-
nera debet.

We none may blessed call,
Before their funerall.

What makes
perfect Blef-
sednesse.

But, because carnall men, are too too much perswaded, that true felicity may bee enioyed in this life; I would

the first Psalm.

81

would haue them learne, what is required, to the making vp of a perfect *Blessednesse*. For, they must know, there are three things, which are of the essence of true felicity. The first is, the knowledge of the *Cheefe Good*; *this is eternal life, to know the only true God, and him whom thou hast sent, Iesus Christ*, saith S. *Iohn*. Secondly, there must be a fruition, and full enioying of that *Cheefe Good*, being so knowne. And lastly, a perfect delight, and contentation, in that which is enioyed. Without euery of which circumstances, there is no perfect happinesse. For, hee that enioyes, and is contented; without the full knowledge, of the certainty, and worth of that, which he enioyes: hath but a dull vncertaine contentation; and is deprived of a great part of his felicity.

Ioh. 17. 3.

In like manner, hee that knowes what it is to bee happy, and hath it

G

not

not in possession, is so farre from happinesse; that he is the more miserable, by the apprehension which he hath, of the great good hee wanteth. But if hee did know, and enioy to; yet, if hee had not the blessing of a contented minde, it were as much, as if he enioyed nothing.

Cap. 3.

S. *Augustine* hath a speech, much to this purpose, in his first Booke, *De Moribus Ecclesie Catholicae*: For, saith he, *Beatus neque ille (quantum existimo) dici potest, qui non habet quod amat qualecunq; sit; neq; qui habet quod amat, si noxium sit; neq; qui non amat quod habet, etiam si optimum sit.* That is; Neither, as I thinke, can hee bee sayd, to be blessed, who enioyeth not what hee loueth, whatsoeuer it be; nor hee, that attaineth to what hee affecteth, if it bee hurtfull; nor hee, that is not pleased with that, which he possesseth, although it bee the best thing. And hee giueth this reason: *Nam, & qui appetit quod adipisci*

the first Psalm.

83

adipisci non potest cruciatur; & qui adeptus est, quod appetendum non est, fallitur; & qui non appetit quod adipiscendum esset; egrotat. Id est: For, hee which desireth what cannot be attained, is vexed; hee that hath attained unto that, which proues not worthy desiring, is deceiaed; and hee which affecteth not, what is indeede worthy the enioying, is sicke; or faulty in himself. And so, not one of these, can bee blessed: because, neither of their soules is without vexation and misery. For, if it might bee so; these two contraries, Blessednesse, and Vnhappinesse; should dwell together at the same time, in one man: which were impossible.

This Blessednesse, cannot then, consist in temporall & transitory things. For, though we may haue the knowledge of their utmost good, & get also the possession of them; yet, it is impossible, they should giue vs a con-

True blessednesse consisteth not in temporall things.

tent, beyond which, nothing is to be desired. For, the soule of man, is of a spirituall nature; and of so large an apprehension, that the whole world is not able to fill it. Though you should feede the boundlesse desire of man, with Kingdome vpon Kingdome; hee would neuer finde end of desiring, vntill hee had the possession of the whole world, with all the creatures therein: and though he could compasse that: yet, because the mortalitie of his body, would euer put him in feare, to be deprived thereof; he would neuerthelessse be full of disquiet. Nay, were it possible, that feare, might bee taken away also: it would then discontent him, that there were not more worlds, & new things, to couet and possesse. And so, he would bee vnhappy, in the midst of all that happinesse.

Eccles. i. 17.

This, made *Solomon* say (when he had searched into the nature of all creatures,

creatures, and sought to please his soule, in whatsoeuer it longed for) that all things vnder the Sunne(euen knowledge, and those which are accounted the best) were vanity, and vexation of spirit. And this, if worldly men did better consider, doubtlesse, they would not so much adiect themselues to the things of this life: but seeke to haue their soules, rather filled with the knowledge of God; who is only able to satisfie them, & without whom, they are euer empty, and seeking vp and downe for that, which should fill them. For, the end to which God created the soule of man, was (as *S. Augustine* saith) That she might know him; in knowing, loue him; and in louing, enioy him: wherein consisteth perfect *blesse*nesse, neuer to be lost againe; and that, which is principally meant in this *Psalm*.

The *Doctrines*, that we may gather
G 3 from

Doct. 1.

from this third verse, are these.

First, that if the *Blessed* are planted, & not as naturally growing trees: then, the efficient cause of our salvation, is God. For, it is of his gracious fauour, that we are planted in the Vineyard of his Church; otherwise, wee had beene; as wilde Olive-trees, growing on the barren mountaines.

Doct. 2.

Secondly, in that it is sayd. The *Blessed* is as the Tree, planted by the *riuers of waters*: Wee are taught, what the instrumentall causes of our saluatiō are; euen the Word of God, & his blessed Sacraments. For, by the *Springs*, or *Riuers of waters*, are those allegorically vnderstood (as I sayd before) & in that, they are sayd to be planted; thereby, wee also gather further, that such as are out of the Church, till they bee there seated, by the fountaines of (life and inoculated into the mysticall body of *Christ*) are

What the Ri-
uers of wa-
ters signifie.

the first Psalme.

87

are not yet in the state of *Blessednesse*.

Thirdly, wee may hereby know, whether wee belong to God, or no. For, if wee bee trees of his Vineyard, wee cannot but bee sensible, of the sweet graces and operations of his Spirit: and shall not be found barren, of those spirituall fruits, which God wil looke for, in their due time. And be assured, that if wee bee vnprofitable; though wee carry neuer so many faire leaues of hypocrisie, to couer our sterility: we shal one day bee stript of them, and cast into the fire.

Doct. 3.

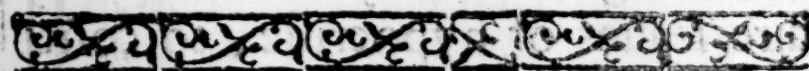
Fourthly and lastly, wee are here taught, not to iudge of men, by their prosperity, or aduersity; but, howsoeuer their outward affaires succede, to esteeme them blessed, and happy men, that loue and honour God. And so, I conclude this first part of the *Psalme*, which doth in breefe deliuer thus much: *That hee,*

Doct. 4.

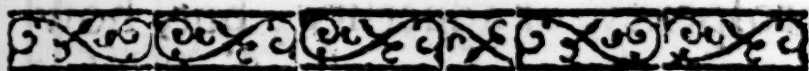
Exercises vpon

which would be a blessed man, ought to
auoyd all manner of sinne, lone Gods
Word: meditate it, practise it, goe for-
ward in that practise, bring forth
fruits of righteousness; and
continue vnto the end
of his life, in that

course



The



The second part of the
P S A L M E.

4. **T**He vngodly are not
so : but are like the
Chaffe , which the
winde driueth away.

5. Therefore the vngodly shall
not stand in the iudgement , nor sin-
ners in the Congregation of the righ-
teous.

6. For , the LORD know-
eth the way of the righteous : but
the way of the vngodly shall pe-
rish.

The

Ver. 4.

THe Prophet ; or , rather the Holy-Ghost, by the mouth of the Prophet , hauing in the former part of this Psalme; in an excellent manner, set downe vnto vs the blessed estate of a good Christian ; and in diuers particulars discouered , and illustrated his matchlesse *Blessednesse* ; that we might be thereby drawne to loue and seeke it. Doth now, in this other part, briefly (yet as fully) acquaint vs with the miserable condition of the vnbeleeuing sinner. euen in these few words: *The vngodly are not so*. For , they carrie in them a direct *Antithesis* vnto the whole first part of the *Psalme* ; and imply euery whit asmuch, as if the Prophet had said : *The wicked are such* ; as neyther discontinue their walke, in the *Counsels* of the *ungodly* : nor shunne the way of euill doers; nor auoide the seate of the *scornefull*. And therefore, are in no possibility , to be so

the first Psalm.

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so happy as are the righteous. And this the *Septuagint*, very powerfully expresseth, by doubling the Negative, *οὐκ ἔσσι οἱ ἀσεβεῖς, οὐκ ἔστιν*, *the wicked are nor so, nor so*. To wit: nor so holy in their life; nor so blessed in their end. They are not so studious of Gods word, as the righteous; and therefore he taketh no such knowledge of their waies: they doe not so affect the *way* of his seruice; & therefore he sufferst their *way* to perish: they are not so *planted*; and therefore not so safe, but in danger to be rooted vp, by the iudgements of God: they are not so situated, where they may be nourished, by the moysture of the *Riuers* of Gods grace, conueyed by his word and Sacraments, into their hearts; and therefore, not so flourishing; but in danger to be withered by the burning heate of his Indignation: they are not so fruitfull; and therefore, likely to vndergoe a curse, with

The dissimilitude that is betweene the wicked, and the righteous.

Math. 3. 10.

with the barren fig-Tree. They are in nothing answerable to the condition of the well planted Tree, here spoken of : but vngodly men , and Hypocrites, for the most part, yeeld no fruit at all. If they bring forth any; it is not good. And then it is no better then if they were vnfruitfull : *For euery Tree that bringeth not forth good fruite, shall be hewen downe , and cast into the fire.* Or though it might, perhaps, for some respects, be called good fruite, which they giue ; then it is none of their owne : For, they doe, like most of the great rich men in these dayes; who, other while indeede, relieue a few poore soules. But it is with the fruit of other mens labours. Yea , they leaue many goodly shewes of Charity behinde them ; with that which had beene, with extreme couetousnesse and oppression, torne, as it were, out of the throates of their poore Neighbours.

the first Psalme.

93

bours. Or if we should grant that it was their owne fruite they gaue; yet, it would be found to come out of season, and when there is no great neede of it : whereas a cup of cold water ; giuen vnto a poore man in extremity : comes in better season, then a great deale of vaine liberality at other times. But, if wee should yeeld them this ; that their fruite came in *season* ; it is in their owne *season* then : And when is that ? Forsooth, now and then ; perhaps at such times, when as the customes of their Countrie require publike hospitality. And then ; it is but forc't, sower, and vnsauorie fruite. For, most commonly, for one honest man that shall satisfie his necessity among them ; two Ruffians shall be made drunke. Or else their *season* is, when they may take occasion to make most shew to the world, of the seeming good they doe : like the *Pharisees*,

The World-
lings season in
which hee
brings fruite.

Math. 6. 2.

sies, that blew Trumpets, when they gaue almes. But indeede, the principall time and season of their vintage is ; when the Axe is set vnto the roote of the Tree. Then ; when the leaues of their youth, and prosperity are fallen off ; the branches quite withered ; the bodie rotten, ready to stinke with putrification ; and they in case no more to hoard vp, or keepe it vnto themselues ; then (if the *Diuell* doe not come before they be aware, and carry them away by the Rootes ; as sometime he serueth old Trees in the Forrest) it may so fall out, that they leaue a few vnseasonable fruits behind them: which often, in fine painted Almelhouses ; make shew of more reliefe, then is halfe performed.

Nor are the vngodly, in respect of their vnfruitfulnesse, or vntimelinesse in bearing fruite (onely) so contrary to the righteous : but euen their
leaues,

leaves, those their faire leaves; that make them seeme so flourishing, are but the Sommer ornaments of prosperity; and must wither and fall off, in the winter of their triall. Yea, nothing they take in hand shall prosper them in the way to true happinesse; therefore all their vndertakings are in vaine. And as the holy-Ghost here saith: *It is nothing so with them, as with the Godly.*

Thus; exceeding elegantly, hath the Prophet described the misery of the wicked, by opposing it vnto the felicitie of the Iust. Which he yet maketh more apparant: and, how-soeuer the world esteemes her owne as fortunate men; he shewes the contrary. Seeming also, not contented to set it forth by a similitude, directly contrary to the former; he leaueth the first Metaphor, and resembles them, to the vilest and lightest *Chaffe*: as if else, he should not haue

Why the wicked are resembled to *Chaffe*.

hane made them contemptible enough, in his expression.

And here I could shew, how properly the wicked may, for diuerse reasons, be likened vnto *Chaffe*. As in regard of that lightnesse, which makes them inconstantly carried away, with euery vanity : or in respect of their sterility, with such like. Which (because euery reasonable capacity can apprehend them) I will omit: & only desire you to take from hence this obseruation. To wit, that the enemies, and oppressors of Gods Children ; with all other vngodly men (though they be admired of the world, and seeme mighty and vnmo- uable in their owne haughty opinions) are, (neuertheles indeed) poore base things ; meere *Chaffe*. Nay, the worst and lightest of it : euen that which is scattered euery way with the winde. Or worse, if worse may be : For, they are not onely vn-

the first Psalme.

97

vnfcted, and restlesly drinen too and fro, in their owne vaine practises; or tumbled vp and downe by the dis-tempered furie of their miserable affections: but their riches, honours, powers, and *their very place of being* (as *David* saith) *shall decay, and be no more found.* For, the terrible winde of Gods wrath, shall pufte all, into euerlasting perdition. Yea, Gods iudgement will rush vpon them on a suddaine, and inuisibly, as a wind: which shall come they know not from whence; and carrie them they know not whether. Nor shall their strength, eminence, or greatnesse, defend them. But, as the winde makes most hauock among tall Cedars, on high Mountaines: So, shall their pride and loftinesse, make them more subiect to the tempest of Gods indignation. As appeared in *Pharaoh*, *Nebuchadonezor*, *Herod*; and such other. But some may

H say

The vnhappy-
nes of world-
ly men in this
life.

say; many vngodly men liue free from all those miseries and crosses here spoken off. Truly, it seemes so for a time; but the greater will be their sorrow at the last. Nay, I am perswaded, that euen in this life, and at the best; they haue so much bitterness, to make vnfaucrie all their delights: as, if we could look into the hearts and consciences, of those that seeme happiest men to the worldward. I beleue we should discouer so much horror, and disquietnesse; as would make vs set light by our discontentments. For, many of them, amid their aboundance of wealth and honours; are more discontented with toyes; then a constant Christian is, with his greatest afflictions. And if trifles will not moue them; they haue matters of greater consequence to disturbe their rest. One grieues, to see the familie, which he thought to make honourable, by his

his owne pollicy ; quite rooted out by the improuidence of his Children : Yea, the miserable Catiue, liues to behold his sonnes prodigality, consume his vsury ; and yet hath not the power to afford himselfe the benefit of his owne labours, neither to doe one good deede, that may purchase a prayer for him ; vntill it is too late. Another, hath labour'd for the applause of the people ; and with vexation of spirit, comes to heare his name made the iust subiect of Libels ; and himselfe reputed odious in the common-wealth. One, is sicke, for some disgrace receiued from his Prince. A second, grieued with the vnkindenes of those whom he thought his best friends. A third, mad at the pride of his equall. A fourth, ready to hang himselfe for the insolence of his inferiour. A fift, pines with enuying at his superiour. A sixt, sleepes not for desire of pre-

Exercises upon

ferment. A seauenth, trembles through feare of losing his office. The eighth, hath a wife that is more shame, and discontent vnto him, then all these. And, which is worse then that too; he knowes not what shall become of him at last. For, sometime he thinkes that men die like beasts, without hope of another life. And then, it grieues him, that he must for euer, leaue the world, which he so much loued. Another while, he remembers he hath heard of a *God*; and a *Day of Iudgement*. Which, putteth him into such a desperat feare; that he is neuer alone, but his heart quakes; and his guilty Conscience so stings & threatens him, with hell and damnation; that hee sometime wisheth hee were indeede, realy *dust*, or *Chaffe*; and that, the winde might scatter him into nothing.

*Oh God! that I were able so to scrue
this*

the first Psalme.

101

this, into the hearts of worldlings; as to make their muddy apprehensions, more sensible of their unhappinesse: and allure them, to seeke for that true and perfect felicitie, which is here promised. But alas! it is beyond my power. For the whole world (almost) hath runne through all the degrees of wickednesse; and the greatest part, are become Benchers, in that damnable society of Scorners: with whom, it is impossible to preuaile. Nay, my God; would thou mightst bee pleased (though it were but so farre, to enable mee with thy spirit) that the apprehension of these things, might euer continue in my selfe, so feruent, as at sometimes they be. For, by that meanes, I should not onely; neuer more againe, be carried away by those vanities and infirmities, whereunto youth and the frailty of my condition is prone; but become also, so highly delighted with the contemplation, and hope

H 3

of

Exercises upon

of that incomparable blessednesse which is prepared for the louers of thy Law: that the worlds minions should see, I did not meereley in word; but truely in deede; neglect, and despise all those things, which they account eyther felicities, or disasters in this life. Yea, they should perceiue me, so farre from thinking my selfe a miserable man; For being in pouerty, slandered, neglected, contemned, tortured, with such like: or, from imagining my selfe a happy man, in the fruition of that vaine fauour, honour, wealth, ease, fame, and respect, which they glorie in: as, they should with enuie be forced to confesse within themselves; that, by a meanes which the world knew not, I had arriued at such felicitie; as in respect thereof, their happinesse, was but as dirt, and dung to Gold and Siluer. And perhaps also when they were in their greatest earthly pompe: It should more vex them, to behold me (whom they account miserable)

the first Psalme.

103

ble) disdayning those things as triuiall,
wherein they place their highest bles-
sednesse; then it can delight, or content
them, to possesse those pleasures or pre-
ferments which they enioy. This, oh Lord
were possible; if thou wouldst alwaies
preserue in thy seruant, the considerati-
on, which at sometime thou vouchsafest
to bestow vpon me. But I am the mea-
nest of thy children; and I confesse that
these good affections, and apprehensions,
which I sometime haue of the blessed-
nesse here promised: doe often; yea, too
often faile in me. And then, I doe not
onely shrink as much as any other, vn-
der the burthen of temporall afflictions:
but my heart is also intangled, with
those desires, and preposterous con-
tentments, that vainest world-lings
seeke after. Which weakenesse; I both
heartily pray thee (Oh God) to heale in
me; and surely beleue also, that thou
wilt doe it, when it shall be most for thy
glory, and my furtherance, in the way

H 4

of

Exercises upon

of truest Blessednesse. The thought whereof; hath now so highly transported me; that, I had almost forgotten what I had more to say, touching the infelicity of the wicked. But now I descend againe, to speake of them.

Verse 5.

Therefore the ungodly shall not stand in the Iudgement, &c. You haue formerly beene giuen to vnderstand, of the great difference, that is betweene the Righteous and the ungodly; both in their condition, and their reward. Now, he shewes that a difference will be betwixt them; not in this life only: but also in the last day. For, that is the principal Iudgement here ment: and spoken of, *per Antonomasiam*, as the Arabick Interpreter, by these words, *in fine*, doth plainly denote.

To stand, what it signifies.

They shall not be able to stand in the iudgment, nor in the congregation of the righteous.

That is; they shall not be approued but haue iudgement pronounced against

against them, to their ouerthrow, at the generall *Doo*me. For, so are these words, *shall not stand*, to bee vnderstood. And the phrasc is not onely proper to the *Hebrewes*; but vsuall among the *Latines*, and vs also. *Cicero* hath, *Causa cadere*; which, is after the same manner of speaking: And *Terence*, where hee saith, *Se, vix stetisse*; meanes, that some of his Fables were scarce approued of, by the common people. And when, with vs, a man comes to his triall, before a Iudge: we often say, *Hee cannot stand out*. Or, that, *Hee will haue a fall*; when we meane, his cause shall not receiue approbation.

Now, the reason, why *the vngodly shall not stand in Iudgement*, &c. is partly shewed in the former verse. And that is, because they are but as the *Chaffe*; euen the refuse of man-kind, vaine, light, vnneccessary persons, without fruit, wholly

ly voyd of that worth and weight, which should make them of esteeme in the sight of God. Yea, such as cannot bee able to endure his iudgements; because, they will bee vnto them, *as the winde, scattering Chaffe*. Alas! who would imagine this (seeing the brauery of this worlds Fauorites) but that the Spirit of God hath sayd it? Now, they are so mighty, that they thinke it impossible, to bee moued. They haue *Counsell*s, in which the *Righteous* are not to walke: *Wayes*, wherein they must not stand: *Iudgements*, in which the innocent dare not appeare: And they haue Assemblies, and solemne meetings, from which they exclude all good men. But, when the Iudgement here spoken of, comes (for there will come such a day) the poore dispersed, and despised members of *Christ*, shall bee gathered into one *Congregation*, whereinto no vncleane thing

thing ſhall enter. Nor, ſhall the vngodly mingle among them, in their Aſſembly ; but bee ſeparated from them, and thruſt vnto the left hand of the Iudge. And although, here they may appeare powerfull ; make great boalt of their authority ; and, perhaps, in our Courts of Iudgement on earth, be able to ſtand out, vntill they haue ruined the innocent (for, in any cauſe, fauours are to bee had, among the corrupted Iudges of this world.) Yet, in the generall *Doo*me, when euery man ſhall appeare naked, without bribes ; and before a Iudge, that can neuer be corrupted. Alas ! what will thoſe things ? thoſe vain things, profit them, wherein they now glory ? Then, thoſe noble Tyrants ſhall be glad, to ſneake into corners, and cranies of the earth, to hide themſelues from the preſence of God. They ſhall not haue power, to ſtand among thoſe poore men, o-
uer

uer whom they haue heretofore tyrannized; nor bee able to abide the least triall of Gods Iustice: but, affrighted with the terrible aspect of their angry Iudge, and tortured with the horrors of an accusing conscience; shall be vtterly amazed, dejected, confounded, and with a distracted feare, be glad (& in vain be glad) to intreat the hills, that they would fall down, and couer them. That you may be confident, of the terror of this Iudgement; & that, there will be a separation of the wicked, from the Congregation of the righteous (as it is here sayd) See, what our Saviour speaketh, in the 25 chapter of Saint *Matthewes* Gospell, to this purpose.

Matth. 25.

What Iudgement the Holy Ghost meaneth in this Psalm.

But, this place may haue respect to other *Iudgements*. For, beside that great and generall *Doom*; there is a two-fold Iudgement, in this life; wherein the *wicked shall not bee able to stand*. One is, the *Iudgement* of themselves,

selues ; when their owne conscience shall accuse : and condemning them as guilty, cast them downe headlong into despaire. The other is, when the plagues and iudgements of God are suffered, to lay hold of them in this world, for the example of others. Now, in neither of these ; shall they be able to stand out before God.

Note here, that those Hebrew words, which are interpreted in our Translation, *They shall not stand*, are in the *Septuagint*, and vulgar Latine Translations, turned thus, *in ἀνάσσειν*, *Non resurgunt*, that is, *They rise not againe*. And thence, some haue weakly and ignorantly gathered, that the wicked shall not rise in the flesh, to come and receiue Iudgement in the last Day. Yea, with this opinion, was that learned Father, *Origen*, a while deluded. But, it is a great heresie : for, they shall surely bee raised, and summoned
to

*Exercises vpon**Matth. 25. 41.**Obser.*

to that Doome (as appeareth in many places of holy Scripture) but there indeed, they shal not be able to stand out in their owne Iustification, as belonging to the Assembly of the righteous. Because, when they shall thinke, to excuse themselves; the King shall turne them forth, with this terrible sentence. *Goe, yee cursed, into euerlasting fire, which is prepared for the Deuill and his Angels.*

Hence then I obserue; that there shall bee a generall Doome, wherein both good and bad shall be summoned, before the Tribunall Seat of God. And that, althogh Hypocrites, like tares amongst wheat (or rather, like good wheat) may be suffered, in this life, to shrowd themselves in the Church of God, and come into the Congregation of the Righteous, vnder the name of *Christians*: yet, in the haruest (that is) in this *Iudgement*; hee will seperate them. And the vngodly

the first Psalm.

III

godly shall not bee able to *stand*, in that Assembly of the Iust; but, *The Lord will gather the Righteous, which are the wheat; into his Granard: & cast the sinners, which are the chaffe; into vnquenchable fire.*

Matth. 13. 14.

A Caueat.

But, that no weake conscience may be driuen into despaire. I desire the Reader, not to imagine, that euery man, who hath the pollutions of sin, is in danger of this separation; for, euery man is so guilty of sinne, that if God should marke all that were amisse, and enter into Iudgements with his seruants: None were able to *stand in the Iudgement*. No, not the most Righteous; neither should any flesh be saued in his sight. We must then consider, that there be two sorts of *Sinners*. The one regenerate, who offends vnwillingly; and falling into transgressions, through infirmity, by repentance, true contrition, and amendment of life, riseth againe; and

Two sorts of
sinnes.

Exercises upon

and seekes forgiveness, in his Redeemer, *Iesus Christ*. The other, vnregenerate; who, out of wicked impiety, and malicious wilfulness, followes without repentance, the study and practice of sinne; obstinately refusing, or neglecting the grace of *Christ*. And they are such, whose estate is so miserable, to be excluded, from the *Assembly of the Righteous*. The other, laying hold on *Christ*, are by faith made righteous in him, and shall be reckoned among the faithfull and happy Congregation.

Ver. 6.

For, the LORD knoweth the way of the righteous, &c. The reason is here giuen, why the Iust man is so much more happy, then the Sinner; and how it comes to passe, that, hee walketh not in the Counsells of the vngodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornfull. And why, in the last Iudgement,

the first Psalme.

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ment, there shall bee a separation made, and a difference put betweene the good and the bad. And it is this, *God knoweth the way of the righteous. and the way of the ungodly shall perish.* Which implyes, that there is a contrariety in their way; and that therefore, they cannot meet in one Congregation.

But why is it sayd, *God knowes the way of the Righteous*? Doth hee not also know the way of the wicked, you will say? I answer, yes. For, Gods diuine knowledge extends it selfe to all. Yet, in this place, the word, *knoweth*, includes, especially, a regard, or approbation; and is, as if he should haue sayd, *God acknowledgeth, takes care for, regards, or alloweth the way of the Righteous*: and, because their endeauours and aimes are, to shunne the Counsels of the vngodly, and by obedient directing themselves, after the rule of the Sa-
I cred

Iob 9.21.

Prov. 12.10.

Matth. 7.23.

2 Tim. 2.19.

cred Word, to seeke his glory, with those *wayes*, that perish not. Therefore, this God, of his free grace, keepeth them in the right path; and by that direct course, conducteth them to the same *blessednesse*, whereunto hee foreknew it would lead them. And, that this word, *knoweth*, may be vnderstood, as is aforesayd, to imply a *regard*, or *approbation*, appeareth in these ensuing places. *Psal.* 101.4. *Rom.* 7.15. 1 *Iohn* 3.2. And so much may be also prooued by that place of *Matthew*, where *Christ* vseth the contrary speech, to shew the disrespect that hee would haue to the wicked. *I neuer knew you* (will he say) *depart from me, yee workers of iniquity.* This word, *knoweth*, may haue respect also to the fore-knowledge of their election. For (as some vnderstand it) to that purpose, *S. Paul* vseth it in his second Epistle to *Timothy*, chap. 2. and the 19. verse. And writing

the first Psalm.

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ting to the *Romans*, he saith. *Those*, whom he did foreknow, he did also predestinate, to be conformed to the Image of his Sonne.

Rom. 8. 29.

But the way of the ungodly shall perish. And that is; because, God regardeth not, neither is delighted with their courses. They propose vnto themselves a happinesse; but come short of it: because, their counsels, endeauours, and all; are ouerthrown, before they can attaine to the possession therof. And needs must it be so. Seeing it is, neither the right means, which they vse; nor, a true happinesse, which they seeke. For, wher to tends their ayme? Sure, not to Gods glory; nor, to seeke their spirituall wel fare; nor any greater blessednesse, then the compassing, or enioying of some brutish, or transitory pleasures. Which, before it belong, either altogether faile them; or, instead of a desired happinesse, are a

I 2 . meanes,

Exercises vpon

meanes to bring vpon them the curle of some vnexpected miserie, which is euer the *period* of such *paths*. So, they at length, perceiue with much discomfort, that their labors are lost, their time mis-spent, & that (as the *Prophet* here sayth) *Their way must perish*, and come to nought. In breete then, I vnderstand these words, *The way of the vngodly shall perish*: As if the *Prophet* had sayd. The vngodly come short of blessednesse, and shall be excluded from the Congregation of the Iust; because, the Lord is regardlesse of them; and so, those vaine wayes and courses, which they follow, shall faile to bring them thither.

Obser. I.

Hence then, wee are taught, how to esteeme the world, with all those titles, honours, and fauours, wherewithall shee allureth vs, to settle our hearts, vpon the painted and vncertaine felicities of this life: and to bee heed-

the first Psalme.

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heedfull, that they draw vs not into the way of destruction. And, as the first part of the *Psalme*, ought to win vs, in respect of the felicitie, promised to *the way of the Righteous*: so, the ruine, that is heere threatned, may terrifie vs from *the way of sinners*.

Further, wee may hence learne, not to bee deiected, in our miseries, though wee are mercilessly oppressed, by our Aduersaries; nor, be discomfited: because, the world neither pities, nor takes notice, of those many slanders, and secret iniuries, which wee vniustly suffer. For, if God (as it is here sayd, hee doth) *knoweth*, and regardeth, *the way of his seruants*, wee may be certaine, that he seeth euery affliction in this iourney, and will not leaue our oppressions vnreuenged.

Obser. 2.

We may also hence be taught; not

Obser. 2.

to take offence at the short prosperi-
ty of the wicked ; nor, to be allured
with the pleasantnesse of their waies.
For, though they bee delightfull to
the sence, and goodly broad pathes ;
yet they lead to destruction, and, as
it is here told vs, they shall perish.

Thus, according to my abilitie, I
haue gone thorow with an Expositi-
on vpon this *Psalme*. Wherein,
though I haue followed no one ;
yet, I haue runne the ordinary way,
with other Expositors. But, because
I belecue with S. *Augustine*, there is
no *Psalme*, wherein the Author of
it, had not respect to *Christ*. I will
shew you, how it may bee so aptly
applyed vnto him, as you shall easi-
ly beleue ; that, although it may be
accommodated to all the Saints ;
yet, aboue others, the Blessed Man
(as we say) *per Antonomasiā*, means
Christ ; and, that this *Psalme*, was
principally intended of that *Iust One*.
For,

the first Psalme.

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For, it is a *Song*, or *Psalm*, wherein *blessednesse* is ascribed, to that thrice godly Man, who is no way guilty of any kinde of sinne; whether it be of transgression, omission, or originall. And who, but *He* only; (or those, who haue receiued it by *Him*) can be honoured with such innocency; or capable of so high a dignity, as this true *Blessednesse*: who alone, perfectly fulfilled the Law? And was obedient, euen to the death? Doubtlesse, none. For, all that are so called, are so entitled by him. And hee, is that for-euer-blessed Man, whose foot *neuer walkt*, in the crooked *way of the ungodly*; nor, stood in the *slippery path of sinners*.

He it was, who in true humilitie, taught the simple truth; and neglecting the vain dignities of the world, neuer reposed himselfe, in the imperious *seat of the Scornfull*, whith the

Exercises upon

disdainfull *Pharises*. He it is, whose delight is in fulfilling the Will and Law of his *Father*; and in the accomplishment thereof, hee seriously exercised himselfe, both *day & night*. He, is that flourishing *Tree*, planted by the pure rivers, of water of life; cleere as *crystall*, and proceeding from the *Throne of God*: euen that *Tree*, which is planted in the midst of new *Ierusalem*, and hath brought forth the fruit of our saluation, in *due season*, and in the fulnesse of time: according to the Scriptures.

This is he, whose *leafe shall not fall*. That is; his words shall not fall to the ground, but remaine euer flourishing, and serue to heale the *Nations*; according to the Prophecy of *Saint Iohn*. And doubtlesse, *whatsoever he doth shall prosper*. But the wicked are not so: that is; the *Iewes* and other wicked persecutors of *Christ*;

Reuel. 22.

the first Psalm.

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Christ; with such as by Faith, put not on his righteousness; are in a quite contrary estate. Like *Chaffe* scattered with the wind; yea, in a miserable, vaine, and vnsetled condition. And therefore, when this our redeemer shall enter into *Iudgement* with the world; such an *Antipathie* will be betweene him, and vnrighteousnesse; as they shall not be able to stand before him. But, when the Children of his kingdome shall be congregated at his right hand, to partake with him in eternall blisse; as they haue beene partakers with him, in his graces here: then shall the wicked be shut out of their assemblies; to be cast into eternall perdition. And of this separation, the reason is; because the *Righteous* doe follow *Christ* in the way of his Gospel; and walke in the Faith which he hath approued. Whilst the *Iewes*,
and

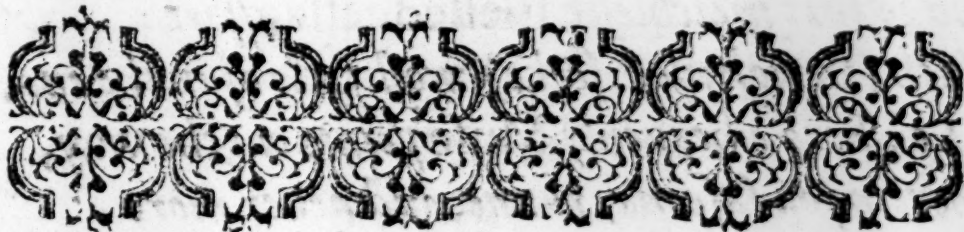
Exercises upon

and such as are without the *Church*:
seeking saluation by the workes of
the *Law*, or following some such
wrong, or by paths ; their *way* failes
them, and comes vnto an end, when
it hath brought them to the left
hand of the Iudge. Where;
they are farthest off
from *Blessed-*
nesse.



Medi-





Meditations, vpon the first
P S A L M E ; in verse.

*The Contents of these
Meditations.*

The Muse, first sings the heavenly Blisse ;
and shewes how vaine the earthly is.
The wrong way thither, with the right:
are here, laid open to your sight.
The iust mans, glorious weale it showes.
the sinners, matchlesse, endlesse woes.
And good, and bad, are both exprest ;
that you may learne, and chuse the best.

YOU; whose ore-weary, restlesse soules desire ;
The prime content, to which all creatures tend ;
And

*And to that matchlesse Blessednesse aspire :
Which (though most seeke) most faile of in the end.*

*Lo ; here a heauenly Muse points out the way,
Wherein you safe may runne, and neuer more
In those blinde-crooked paths of danger stray ;
Which haue misled so many heretofore.*

*No prize vsought, or trifling newes she sings ;
But that, for which your many aduentures are :
That, which to gaine ; Rich, poore-men slaues & Kings,
doe howerly, watch and labour, sweat and warre.*

*Yet most perhaps in vaine ; For, what they get
By their endeauour in the Common Course
Yeeldes no felicities but Counterfeit :*

And often, driues them on, from bad, to worse.

*Yong bloods, are snared with the painted sweetes
Of lust, or beauty : and beleue that there,
Is full contentment. The rich glutton greetes
His boundlesse appetite, with curious fare.*

*The worldling, makes inquest for happinesse ;
And dreames, to finde it in a trade of gaine :
He in his Auarice himselfe doth blesse,
And as his thirst is, such his blisse doth faine.*

*The happinesse of some, in rich attire,
High Titles, or vaine-glorious pompe depends ;*

*A loving wife, another doth desire :
Good-toward Children, or unfained friends.*

*Kings, in their awfull thrones of Soueraignty ;
And vntrould prerogatiues delight :
The Courtier, sooths up them in vanitie ;
And thinkes it heauen, to be their Fauourite.*

*But they are all deceiu'd; For, all these be
Vaine-fruitlesse aymes; like grasse will beauty fade,
Lust, will to loathing turne, and then shall he
Who there sought happinesse, be haples made.*

*A hungry famine, may those Creatures wast
Which glut cram'd Epicures: or some disease,
May take away the pleasure of the tast.*

And where is then, the happinesse of these ?

*Fire; water, theeves or Rust, consume the store
Of richest men; and he, that but to day
Had great possessions, is to morrow poore :
Or dies; or sees it, to his foes a pray.*

*Gay cloathes, to Ragges we haue exchanged scene.
Foule stinch, and wormes the proudest ruin'd haue.
And those; that dearer then their soules haue beene,
Haue shar'd their wealth, & laught the to their graue*

*She; that hath kist, embrac't and sworne to day
A Thousand vowes of kindenesse in thine arme :*

When

*When thou art cold, and in a sheete of clay;
Shall keepe anothers bed and bosome warme.*

*Those Princes, that haue largest kingdomes got,
Are neuer quiet, whilst there doe remaine
Some other Emperies which they haue not:
Nay, if they might, the next, and next obtaine
Till they had all. Perhaps they would be sad
(If not for some poore toy or Humor crost) (had:
That more things were not knowne which might be
Or lest, what they enioyed should be lost.*

*What blisse affords a Crowne; when treasons, war,
And nightly cares, disturbes the owners rest?
More sad amid their armed troopes they are,
Then he that walkes alone with naked brest.*

*Though all the meanes, to be secure they take
Some horror, still appeares their soules to grieue;
And greatnesse, neuer such a guard could make,
But sorrowes would get in, and aske no leaue.*

*Though, they had all the pleasures of the sence,
And ten times doubled their prerogative;
Though Parasites applaude their Excellence,
And yeelde them adoration while they liue:*

*Though they attained to as much, as he
Who on the Iewish Throne next Dauid sate:*

Had

*Had so much wisdom, and could prying be
Through every Creature, to behold their state.*

*When that were done ; but little hope had they
From any thing on earth, content to gather.
That great wise Prince, made tryall ; and could say :
That, to the soule they brought vexation rather.*

*And, when pale death assailes ; the thoughts & feare
Which trouble poorest men : shall cease their soule.
Their paines, shall be as sharpe as Bond-mens are ;
Their flesh shall stinke as much ; and be as foule.*

*Yea, ere their breath forsake them one whole houre,
Their greatest glorie, may be turn'd to scorne ;
But in one Age, the Rumor of their power
May be no more then his, that is unborne.*

*And then ; alas ! to what poore fortunes brought
Are those ; whose blisse, on will of these, depends ?
Such ; as nor do, nor speake, nor scarce thinke ought ;
But that, which to their Princes humor tends ?*

*For these ; are Honours tenants but at will ;
Which when he list, the giuer may recall :
And causelesse (if he please) obiect some ill ;
To iustifie his dealing, with their fall.*

*And what a miserable state were this,
For any, to be deemed happy in ?*

*Poore soules awake ; see ; see what trust there is
In that, wherewith you haue deluded beene.*

*Let wantons, seeke in lust what is not there.
Let Epicures, at Feasts for blisse enquire.
Let Misers look on dust, till dust they are :
And worldiy men, the worlds vaine loue desire.*

*Let Kings of Earth ; affect an earthly Crowne.
Let Courtiers at the Court attend their Fates.
And whilst they catch the bubbles of renowne ;
Let fooles ; still wonder, at their happy states.*

*But you ; that haue the end of these, discern'd,
And surer grounds of blessednesse would know :
Come, heare what of a Prophet, I haue learn'd :
Who, sung this heauenly subiect, long agoe.*

*He taught my Muse ; and you, she teacheth how,
Best beauties, best perfection to imbrace.
With Angels food, she will replenish you ;
And make you richer, then old Adam was.*

*In stead of mens false friendships, and their loue
Vnperfect, and inconstant, here below :
You, shall be deere vnto the Saints above,
And into fellowship with Angels grow.*

*Where you shall loue, and be belou'd of all ;
Without (the least) distrust, or Ielousie :*

And

*And death, or time, of nought deprive you shall ;
But yeeld content (at full) eternally.*

*If, with your vanities, you can dispence,
And slight those favours, which each worldling craues;
You shall be Fauorites, to that great Prince,
To whom, Earths greatest Monarks are but slaues.*

*Such wished honours, She shall bring you to,
As Kings can neither giue ; nor take away.
And, that you may not feare, what flesh can do,
Shall be as free ; and full as great as they.*

*Yea, that true Blisse, to which all writings tend ;
And most are yet to learne : here, know you shall.
By knowing, may enioy it in the end ;
Enioying, be contented therewithall :
Vntill your soules, enriched with that store,
Shall neuer know desire, or lothing more.*

*But, you must listen with attention then ;
And hitherto, your utmost power enforce :
For, 'tis not ; 'tis not (oh you sonnes of men)
Obtain'd, by euery ordinary course.*

*The way to blisse ; is neither made by strength,
Nor humane policie. Though many a tract,
Makes shew of leading thither ; yet, at length,
It turnes another way, and brings to wrack.*

*The Pagans, had a thought, some God head should
Direct them thither ; and in feare they might,
Misse that good Deity, which guide them could :
They seru'd too many Gods, and lost it quite.*

*The old Philosophers (not knowing this ;
That Nature, by our fall, was growne corrupt)
By Morall Vertues, onely sought for blisse :
Which did, their hoped Passage, interrupt.*

*For, when they had done all, which might be
By strict Morality, to gaine their passe ; (wrought,
And time, their course, unto an end had brought,
Their ayme they mist ; because, Christ wanting was.*

*For, though some good they did ; yet, missing him,
To sanctifie their vertues, and to take
Those faults away, which had escaped them :
Into this rest, no entrance could they make.*

*The blinded Iewes, by ceremonious lawes,
And strict obseruing of their ancient guise,
Haue labour'd for it ; but, upon some cause,
That way was long since chang'd, and from-ward lies*

*By vaine will-worship, others goe. And some,
By formall shewes, of Zealous sanctitie.
By way of their owne merits, many come :
And come farre short, of true felicitie.*

A thou-

*A thousand other, crooked paths there be;
Which seeme, to be direct; yet, lead astray:
Lest therefore, some of those, miscarry thee,
That hast a longing, to the blessed way;
Who happy are; lo, here it shall be showne,
And how, thou mayst thy selfe, be such an one.*

V E R S. I.

Blessed is the man, that doth not
walke in the counsell of the vn-
godly, nor stand in the way of
finners, nor sit in the seat of the
scornfull.

First, get thee out of that ungodly way,
(The way of Nature) in which, all the race
Of Adams Progeny; haue gone astray.
Walke out of it, into the way of Grace.

To which, there lyeth no hard passage, thence:
For, if thou wade, but thorow Baptismes ford,
And passe the thorny hedge, of Penitence:
Thou straight art guided thither, by the Word.

*Yet, take thou heede, when thus thou entred art ;
Lest that corruption, which doth still remaine :
By vaine affections, ill-aduise the heart,
To walke with the vngodly, backe againe.*

*Cast not thine eyes about, on those gay bayts ;
That grow, beside the way of Blessednesse :
But, shun thou all occasion, that aways,
To draw thee into paths of wickednesse.*

*Let not the loue of honour, pleasure, ease,
Reuenge, lust, enuy, pride, or auarice :
Nor any such ill Counsellours, as these ;
Thy feet, vnto an euill course entice.*

*Pursue not worldly things, as worldly men,
That know not God, or true religion, do :
But, giue his Honour first respect ; and then,
With moderation, seeke the creature to.*

*Let no desire, without that compasse stray ;
Which honesty, and piety hath set.
For, if thy thoughts doe euer breake away,
And Counsels of vngodly longings get.*

*They will not leaue thee ; but, from lust, to lust,
Allure thee on, in the vngodly path :
Vntill, they bring thee, to some act vniust.
And there, the sinners way beginning hath.*

Oh !

*Oh! if through weaknesse, and attending to
Vngodly Counsels; thou shalt thither come:
As all indeede (though all their best they doe)
Into the way, of euill doers, come.*

*Yet, stand not there; continue not in sin:
But, by repentance, soone returne againe:
Lest, thou shouldst, by insisting long therein;
Affect it, and for euer there remaine.*

*Vse, gets a habit; and the habit got,
The title of a Sinner, gaineth thee:
And sin, in this gradation resteth not,
Till to a Scorne, thy Commencement bee.*

*And then beware. For, if degree thou take
So far; and be a Doct^r of their Chaire:
The next progression, thou from thence canst make;
Is either hell immediate, or dispaire.*

*In thinking ill; we doe from heauen-ward goe;
In acting it, we further run astray:
But, if we to deride religion grow;
There's hardly hope, that we repent vs may.*

*For, though God can the course of nature turne;
Bid aire descend, and earth aboue it rise:
Quench heat in fire, make frozen water burne;
And in all creatures, change the qualities.*

Yet, that he therefore will; it followes not.
 And so; although he can repentance giue,
 To such, as haue a wicked habit got:
 And, in despiht of him, and vertue liue.

Assoone, shall I beleene; that desperate Churle,
 Who, from a rough steep cliffe, or high Tower wall,
 Himselfe a furlong from the top doth hurle;
 May raise himselfe, in midst of the fall:

As that; the Sinner, who, of wilfulnesse,
 Hath cast himselfe downe, from the hold of grace;
 Can leaue that deep-deep gulfe, of wickednesse,
 And in the rocke of mercy, get a place.

It is a rare-gain'd fauour, when God daignes
 That vicious liuer grace, at his last breath:
 Who, from no sinne, for loue of Good, refraines;
 Nor, thinkes to aske forgivenessse, untill death.

But, 'tis a Miracle, if euer hee
 Shall, in his life, or death, forgivenessse get;
 Who knowes, and scornes, the means that profer'd be:
 For, neuer was it found exempl'd yet.

Of these three steps; oh! be yee wary then;
 To sit, or stand, or walke, doe you forbear:
 In seat, or way, or counsell, with those men;
 That Scorners, Sinners, or Vngodly are.

Nor,

*Nor, will this be enough. For, as the Swaine,
Who sitteth downe, when he himselfe hath lost :
Is no more like, to reach his home againe ;
Then he, that quite another way doth post.*

*So they, who thinke it is enough, to shun
The ordinary path, that Sinners tread ;
And take no heed, what good is to be done :
Shall neuer, of true happinesse be sped.*

*Or, like as they ; who, without Sterne or Card,
Dare secke an unknowne Coast, for golden ore :
May crowne their voyage, with a rich reward ;
As soone as those, that vse nor Saile, nor Oare.*

*Right so ; as well may such, as loosely liue,
The prize of happinesse attaine vnto :
As those ; who hope, they shall at blisse ariue,
Although not one foot thither-ward, they goe.*

*And therefore listen, my aduise vnto :
That you may learne, what you haue yet, to doe.*

V E R S. 2.

But his delight is in the Law of the
L O R D, and in his Law doth he
meditate, day and night.

(hath ;
When Gods great mercy, safely brought thee
From all the counsels, waies, & seats of sin:
Lest thou stray backe againe ; take vp the path
That iust against it lies ; and walke therein.

Keepc on foreright ; let nothing tarry thee :
For, non-progression, there ; regression is.
But, if thou in continuall motion bee ;
(Though slow it doth appeare) it brings to blisse.

To helpe thee on, two sacred Scrowles there are ;
Which may direct thy Pilgrimage throughout :
They profer'd are, to euery Passenger ;
And can informe them, where they stand in doubt.

The first sure marke, that tels vs we are right,
In this blest progresse, and haue quite abhord
The way of Sinners ; is a true delight,
Vnto the Law, of our eternall L O R D.

Whilst

*Whilst that affection holds ; there is no feare,
Or danger of relapse. No wicked traine,
Which the vngodly roundeth in thine care,
Can moue thee, to partake therein againe.*

*But, lest thy heart deceiue thee (for mans heart
Is false, and oft betrayes him to his foe)
Make triall of his truth (if wise thou art)
And I will shew thee, how thou mayst doe so.*

*Search, if there be no carnall vaine respect,
That drawes on this delight ; or, if to thee
Those volumes, which thou seemest to affect :
Be pleasing, as the Word of God they bee.*

*Try, if thy Conscience, will for witnesse come,
That thou hast, with a true endeaour, sought
To exercise his Law ; abroad, at home,
By day, by night, in deed, in word, in thought.*

*For, know well this, that by the Night and Day,
It is not onely meant, in weale and woe :
Or, that thou shouldst, from time to time assay,
Vntired, in the way of Blisse to goe.*

*But, thou with knowledge, must proceed therein.
By pondering Gods Law, both in the Night,
Of his Old Testament, which veyl'd it in :
And in the New ; that Day-like gaue it light.*

First,

*First, thou must meditate, how man was made,
And (being made) a Law from God receiv'd:
How he transgressed, and fell; and falling, had
That Law (with some new circumstance) reuiu'd.*

*Thou must consider, how the same was writ,
First, in the heart by nature; then in stone:
And how, in Essence, neuer altring it.
Of Accidents, God added many a one.*

*Thou must conceine; the prime Essentiall part
Of this great Law, was Christ: and Christ, the End
Of all those things, which thou inform'd of art;
Throughout the booke, before his comming pend.*

*Thou must obserue, how euery passage there,
Doth shadow out that substance; and foretell,
In holy riddles, what did plaine appeare;
When his, so long-expected Day befell.*

*Then, hauing passed o're the cloudy Night,
Of Types, darke Figures, hidden Prophecies,
And deepe Ænigma's; thou must seeke the light,
To be instructed in these Mysteries.*

*Thou, in the Day, Gods Law must meditate.
The Day of his New Testament; wherein,
The Morning-Star appear'd: and set a date,
To that thicke darknesse, which so long had bin.*

And,

*And, when thou seest how all the visions, dreams,
And Prophecies obscure, discovered are;
By those bright-shining, and thrice-glorious beames,
Which, at thy Saviours comming did appeare.*

*Thou must (in that faire sun-shine of his grace)
Consider, with what infinite respect,
God daign'd to pity, thy distressed case:
And how much, Hee, thy well fare did affect.*

*From poynt, to poynt, thou well consider must;
The Law in his New Testament declar'd,
The Law of Faith, which makes the sinner iust:
And opes the gate, which Adams crime had barr'd.*

*Ther on affix thy heart; and learne to know,
How God, from age to age, this Law deriu'd.
How, that of Moses, did abolisht grow:
With, what must be perform'd; and what beleeu'd.*

*For, those who thus much learne; & teach, & then
Continue practise, in a course upright:
May best enstiled be, those happy men;
That meditate Gods Law, both Day and Night.*

*If this thou reach; or, but endeavour well,
To that degree of Grace, which God shall daine:
The Worthies of the world, thou shalt excell;
And win the prize, for which they seeke in vaine.*

Yea;

*Tea; cheare thy soule; and let nor paine, nor care,
Nor losse, nor height, nor depth, nor ought at all,
The world can tell thee; make thy soule to feare;
For this; to Blessednesse, conduct thee shall.*

*Nay, thou already, therein; blessed art.
And euen, those stormes of troubles, that oppresse,
and hem thee round about, on euery part;
Shall make more perfect, thy true happinesse.*

*Which will be such; as tongue-tide eloquence,
Shall be unable to report thy blisse:*

*Tea, so vnthought of, is that excellence,
No heart, e're halfe imagin'd, what it is.*

*And, ah! what pleasures can be more excellling;
Then those, that are beyond both thought, & telling?*

V E R S. 3.

*And he, shall be like a Tree planted
by the riuers of waters, that will
bring forth his fruit in season,
his leafe shall not fade, and what-
soeuer he doth, shall prosper.*

But

BUt, sensuall men, must haue a sensuall touch,
Of what we tell them; and some obiects view:
By which, their reason, may perceiue as much,
As, either words, or signes, haue power to shew.

For els, although the portion be but small,
Which they (at best) of these things can conceiue;
That little portion will be nought at all.

And (as in vaine) our labour we may leaue.

That (therfore) you, some little glympse may see,
Of that abundance of contentment; which
Must wait on those, that this way happy bee:
And make them, without want, or lothing, rich.

Marke well, those euer-green-leaf-bearing Trees;
Which, in some fruitfull valley, planted are:
Where; with their nature, soyle, and clime agrees;
And riuers flow, to moyst them, all the yeare.

Where, neither Summers heat, nor Winters cold,
Nor sterreile drought, nor rotting wet, offends.
But where, the aire doth such good temper hold,
That floures doe leaues, and fruits still floures attend.

For, as those trees, may so much moysture take,
As they shall either neede, or can containe;
And nothing misse of, which compleat may make,
What to a trees well-being, doth pertaine.

So;

So, by the love of Gods eternall law ;
Mens soules, are set anew .in Paradise.
Where ; from the Riwers of Gods grace, they draw
The nourishments, of true felicities.

Their state is constant, lasting euermore.
And not one true contentment, can be found,
In Earth, or beauens immesurable store ;
But, with that wisht perfection they are Crown'd.

Their soules haue all that full of happinesse,
Which can in any soule, contained be :

As trees, best planted ; haue that fruitfullnesse,
Which most becomes the nature of a Tree.

They in the Church, Gods Garden planted are ;
Where Christ, that living rock, remaineth still.
And, from his side (the crimson Fountaine there)
Lifes pretious liquors, plentifully distill.

His blessed Sacraments and faithfull Word,
Preserues their growth, and makes them fructifie ;
Till they, doe fruit for euery Moneth afford,
And beare the leaues, of blest eternity.

Neuer ; no neuer, can their beauty fall
from ripe perfection ; but, as you haue scene
A goodly bay-tree flourish : So, they shall
Be, winter, sommer, spring and Autumne Greene.

And

*And then ; in all things, they shall prosper too ;
What er'e betide them ; or what ere they do.*

V E R S. 4.

The vngodly are not so : but
are like the chaffe which the
winde driueth away.

BUt, lest that all which hath been said, should faile
To make you well conceiue, how much it may
Redound to euery seuerall mans auaile ;
To grow approued, in this blessed way.

And since, the natures of most men, are such ;
As that, the promises of best contents,
Do seldome halfe preuaile with them so much,
As slavish feare, of threatned punishments.

Know this ; that whatsoeuer mortall wight,
The way of life, here taught him, doth refuse :
He shall not onely, be deprived quite,
Of these ; and all those hopes, that he pursues.

But, his condition, from the blessed, shall
So farre be differing ; that, no strife, unrest,

Shame,

Shame, horror, or misfortune, can befall :
But, his despairing soule, it shall arrest.

If you e're noted haue, how far we prize
The lightest chaffe, beneath the waighty graine ;
How safe the one is kept, how firme it lies ;
How vile we count the other, and how vaine.

Betwixt the worldling, and right blessed man ;
Such difference is there. For, as euery winde,
The sleighted chaffe, doth this, and that way fan ;
And no abiding place, will let it finde.

So, that vngodly, irreligious crue,
Who make their heauen on earth ; and scorning these
True paths of blessednesse, those toyes pursue,
Which may their owne proud eye, or belly please :

Eu'n those ; by puffed of windy vanity,
Strong-raging passion, and untamed lust :
Are hurried, with such strange incertainty,
To this, and that, euery act vniust.

As, whatsoeuer rest they seeme to take,
Their life is wholly restlesse ; and no day,
No houre, no minute, sleeping, or awake :
In any settled peace, continue they.

The Glutton would be rich ; but is perplext,
To thinke, that he must then abate his fare.

The

*The Miser, would haue honour ; and is vext,
To see how costly, courts and greatnesse are.*

*Th' Ambitious, couets ease ; but findes it mars
His high designes : and may his hopes deface.
The Coward, would haue fame ; but feares the wars:
And Leachers, doubt diseases, or disgrace.*

*Yea, in their hearts, so many strange desires,
Are often lodg'd, and those so opposite :
That, by enioying what one lust requires,
They bar themselves, some other wisht delight.*

*But grant, their outward state were settled more,
More thriving, and in losse, and changes lesse :
That they haue ease, and honour, with their store ;
And to the world-ward, settled happinesse.*

*Yet, neither can they wake, nor sleep in peace.
Their conscience, like a flaming-fire within ;
Will seare, and scorch, and burne : and neuer cease
Vntill dispaire, to nestle there begin.*

*Or say they scape this to. And whilst they liue,
So stupid grow, that in securitie,
They senselesse lie ; vntill their soules, it driue
Into a helpleesse, hellish lethargie.*

*Yet, which is worse ; far worse, then what is past:
(And makes me tremble, when I call to minde*

*Their fearfull cause) there is a Day at last;
In which they pay for all, that is behinde.*

*But, those sad terrours will my Muse rehearse,
In what she singeth, on the following Verse.*

VERS. 5.

Therefore the Vngodly shall not
stand in the Iudgement, nor Sin-
ners in the Congregation of the
Righteous.

O *H you ! whom neither Gods eternall loue,
Nor vertues beauty, nor his sacred Law ;
Nor promises of matchlesse Blisse, can moue :
Nor threatned losse therof, preserue in awe.*

*You ; that are neither wooed to repent,
Your follies, for this lifes vncertainties :
Nor won, to seeke the way of true content ;
By inward feares, nor outward miseries.*

*Though none of these, can gaine you to assay,
For that high Blessednesse, which crownes the good;
Nor*

*Nor force you, to forgoe that damned way,
Which seemeth pleasing, vnto flesh and blood.*

*Oh yet ! for that rare priuiledge, which those,
Wholoue Gods Law, shall haue ; when flaming fire,
Doth all this massie Globe of earth enclose :
To rectifie your course, I you require.*

*For know ; there are not onely, in this world,
A thousand mischeefes, plagues, heart-stinging cares,
And dreadfull Iudgements ; ready to be hurld,
From Heauens high Battlements, about your eares :*

*But, after death, there is a time will come,
To hasten all, which is delayed here.*

*A Day of vengeance, and a Day of Doome :
In which ; all Adams Of-spring, shall appeare.*

*The dreadfull Iudge, in glory will descend ;
With his great Hoast of Heauen, compast round.
Seas, Earth, and Hell, shall at his Bar attend,
With al their prisoners, when the Trump doth sound.*

*A hideous Bonfire, through the world shall blaze.
The Roofe of Heauen, shall like a parchment scrowle,
At his appearing, shrink ; and with amaze,
The dead shall rise ; the liuing, frighted howle.*

*And, neither sex, condition, nor degree ;
Shall haue respect, or place : but euery one,*

*Without distinction, shall in person bee ;
Before the great Almightyes Iudgement Throne.*

*Your purest beauties, shall attract no more,
That Iudges eye ; then foulest vlcers can.*

He, shall not bribed be, with Indian Ore :

Nor moued, by the flattring tongue of man.

*Kings, are in his esteeme no more that Day,
Then slaues : or, poorest wretches on the earth.*

He, prizeth no man, for his rich aray :

Nor ought regardeth, noblenesse of birth.

*In his Grand Court of Iustice ; he admits,
No subtile Trauers, no Demurs, Repeales,
Delayes, Iniunctions, neither any Writs
Of Error, nor Excuses, nor Appeales.*

*No bribed Fauorites, hath Hee to raise,
By motions at his Bar : On him, attends (swayes :
No Groomes, nor Kinsmen, that his Lordship
To wrest the course of Iustice, to their ends.*

*No great man sends his letters to entreat,
To change his sentence ; nor a costly fee :
That hires him any way to mitigate,
What he hath once, resolved to decree.*

*You sons of Adam ; you shall doubtlesse come,
(Though sleight perhaps my counsell may appeare.*

*To such a Iudge ; to such impartiall Doome :
And finde all true, that I foretell you here.*

*Yea ; if you harken not to the command
Of your Creator ; nor, his Law delight :
You shall not in that Iudgement guiltlesse stand.
But fall condemned, in the Iudges sight.*

*And, when the Righteous, are assembled there :
With, Come you Blessed. And at full possesse,
(According to the promise, made them here)
The ioyfull Crowne of endlesse happinesse.*

*Then, with a curse excluded, shall you goe ;
Amongst the damned spirits, into hell :
Shut out from blisse, into a world of woe ;
Amid those tortures, which no tongue can tell.*

*And when, as many hundred thousand yeares,
You haue endur'd ; as there be on the shore,
Small stones, or sands : the time no shorter weares ;
Nor will your plagues grow fewer, then before.*

*Nay, though you were reseru'd for no more paine,
Nor other discontentment, then the misse,
Of that great good, to which the iust attaine :
In (such priuation) hell enough there is.*

*We see, that when ambitious men haue got
Respect, and meanes enough, to liue at rest :*

Yet, if they misse some marke, wher at they shot ;
They fret, as men without compare vblest.

We see that Worldlings ; who, on tempting gold,
Haue set their thoughts, can ten times better beare
The brunt of labour ; hunger, thirst, and cold :
Then liue well fed, and warme ; with coffers bare.

We likewise know ; that Louers, barr'd the sight
Of their deare Mistresses ; can ne're receiue
Content ; nor cause of comfort, or delight :
Though free from outward paines, or want, they liue.

Nay rather ; it torments, and greeueth more
Their vexed soules, then smart of body may :
And more, themselues, they thinke insulted ore ;
Then if, for triall, on the Racke they lay.

This we haue knowne. And if, priuation can
On earth so torture ; where euen torments are
Imperfect. Oh ! how much more greeuous than,
Shall those soules finde it, that must feele it there ?

If here ; thou canst not brooke contempt, disgrace ;
To be depriv'd of honour, or the view
Of those false beauties ; wherein thou do'st place
Contentment here. Ah ! what will there ensue ?

How ? how, wilt thou endure it, wretched Else ?
When thou shalt know, what riches they possesse,

Who

*Who shall be blessed : and perceine thy selfe
Debarr'd, for euer, of that happinesse?*

*When thou eternally, shalt be a scorne;
Of thy contentment stript; of peace, of friends :
Of all the fellowship of Saints, forlorne;
And no Companions left, but damned Fiends.*

*When thou; to endlesse darknesse banished,
Shalt burne with the desire, of seeing Him.
With whose perfections, Angels eyes are fed :
And in respect of whom, the Sun is dim?*

*Oh ! what a passion will torment thy soule;
When thou shalt misse that sweetnesse? And imbrace,
Insteed therof; deformity, as foule,
As hell, can put vpon her lothsome face.*

*What wilt thou doe, alas ! when thou must beare
All this great horror; and sharpe pangs withall?
For thus; euen thus, will the vngodly fare :
When that great Iudgement, ouertake them shall.*

*And it shall adde, vnto their torment to;
What e're they suffer, say, or thinke, or do.*

VERS. 6.

For, the LORD knoweth the way of the Righteous: but the way of the Vngodly shall perish.

B*Ut that no righteous Man, deterr'd may be,
From labouring, for his blessednesse, through
That the Almighty, doth nor mark, nor see: (doubt,
How many painfull steps, he paceth out.*

*And likewise, that no Sinner may, vnwarned,
His owne vaine way pursue, with false surmize:
That God doth ouer-passe, as vndercarned;
The course he takes; or winke at villanies.*

*Know this, you happy men, that would attaine
To perfect Blisse. That, howsoe're you seeme
Obscur'd on earth; and oft to spend in vaine,
Your labours, and your liues, without esteeme.*

*There's not a drop of bloud, a sigh, a teare,
An inward smarting, or an outward grone.*

*A ſleight unkindneſſe, or a ſcoffe you beare :
But the Almighty knowes them, euery one.*

*If you but ſweat a little, in this path :
He ſees it ; and in time, reward it will.
Not one ſad thought, your heart in ſecret hath :
But God both knowes therof, and mindes it ſtill.*

*Though you cloſe priſoners were, in ſtrictest thrall,
Neglected of the world, and ſcene by none,
But ſuch oppreſſours, as would ſmother all,
Which for your praiſe, or comfort, might bee knowne.*

*Though you were mew'd, where none might come to
What you haue done, or ſuffer'd, in this way : (tell,
And being in ſome dungeon, forc'd to dwell ;
Had mourn'd, to death, ſhut from the ſight of day.*

*Yea, though your foes ſhould labour, to obſcure
Your good endeauours, with a ſlandrous fame ;
And brand you, with vile actions ſo impure,
That all men thought you, worthy death and ſhame.*

*Yet, God ; whoſe bright, and all-beholding eyes,
Viewes preſent, paſt, and euery future thing :
Sees vndeceiu'd ; and whatſoe're he ſpies,
To light, will one day, to your glory bring.*

*He knowes ; & knowing, doth approue your courſe.
And what he doth approue, ſhall neuer faile.*

Nor

*Nor Man, nor Deuill ; policie, nor force :
Against his power, or knowledge, can preuaile.*

*Oh therefore! droop not, though a thousand stormes,
Or likelyhoods of ruine, may appeare :*

*For, when dispaire puts on her ugliest forme ;
Then ; is your most assured safety neere.*

*Nor boast, you Sinners ; as if you had found
A readier course, vnto the truest blisse,
Then righteous men ; because, your way is crown'd
With more vaine honour, then their labour is.*

*Nor, let your painted pleasures, gull you so ;
To make you dreame, that God deceiu'd will bee.
Or, that an vn suspected course you go :
Because, the world your danger cannot see.*

*For, though a while you prosper, and delude
With shewes of happinesse, the blinded eye
Of fooles ; and the abused multitude,
That are in loue, with your gay vanity.*

*Yet ; ruine, shame, and desolation shall
Confound your way. And vpon euery one,
That therein walketh, will destruction fall.
Euen then ; when least (perhaps) you thinke theron.*

*Though, in the world ; you long haue had the names
Of honourable, honest, iust, and wise :*

Walke

*Walkt in a course approu'd, and left your names
To after ages ; in large Histories.*

*Though you are great ; and Orators can hire ;
To cloke your foule proceedings, with faire shewes ;
Or, to defame the Righteous, here conspire.*

And make abhorr'd, the path in which he goes.

*Though, at your deachs, with formall pietie,
And workes of publike loue, you often do
Conceale, your rotten hearts hypocrisie :
Deceiuing so, your selues, and others to.*

*And, at your funerals, haue preacht abroad ;
A glorious rumor, of a blessed end :
Those clouds, can neuer blinde the sight of God.
But ruine, shall your wicked course, attend.*

*Though you ; the ancient Heathens prais'd mora-
The Iewish strictnesse ; the hot Zealousnesse (lities ;
Of Schismaticks haue learn'd : with Romes forma-
To trim your way, with shewes of happinesse. (lities.*

*And though, the Passenger that walks it, carries
A lode of pardons : mumbling, as he goes,
Five thousand Creedes ; ten thousand Ave Maries :
And, of his owne good merits, addes to those.*

*Yet, all will faile him ; yea, there's many a one,
By you, for Saints canoniz'd ; whom your path*

Hath

*Hath thither brought : where, now they lie & grone,
Beneath the burthen of Gods heauy wrath.*

*For, he, approues no meanes of happinesse,
Or way of seruing him ; but that which he
Hath taught himselfe : And, it is wickednesse ;
Another course to seeke, what e're it be.*

*This you haue done, you sinners ; so, for this :
Your way, and you, shall perish. And while those,
Whose course you haue derided ; dwell in blisse ;
You ; all contentment, shall for euer lose.*

*That (since you would not vnderstand aright,
The path that leads to safety ; whilst you might)
You should, when you are past returning ; know,
It was the Way, that you despised so.*

* * * * *

THus ; haue I sung the sum, of what the *Muse*
Of our great *Prophet* ; in this *Ode*, pursues.
The way to *Blisse*. Which, as my weaknesse can,
I strue to leuell so ; that euery man ;
Yea, little children, may come walke along :
And make it short, and easie, with a *song*.

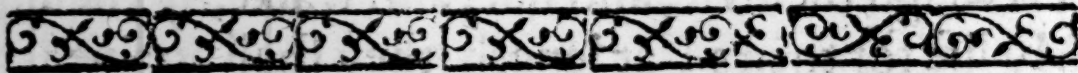
Here,

Here, warne I all ; but here, I cannot say
Enough, to perfect all men, in that *way*.
For, some lacke one thing ; some another misse,
To further on, their voiage vnto *blisse*. (ledgewant.
Some, faith ; some, works ; some, loue ; some know-
In some, repentance ; in some, grace, is scant.
The greatest part ; defectiue finde, I shall,
Of most of these ; and many men of all.
Then, some dispaire ; and some presume as far.
Some, too secure ; and some, too pensieue are.
Some, pray not ; and some, praise not God aright.
That each man therfore ; he, well furnish might,
For this aduenture ; and with meanes diuine,
Assist him, from his heauenly *Magazine*.
To fit their seuerall wants ; he offers you
A hundred nine and forty (in a row)
Of such Instructions : as, who e're shall please,
To weigh their vse, and liue, and walke, by these.
My life for theirs ; at length, they shall attaine
That happinesse, their soules, desires to gaine.
And to assist their weake simplicities,
That cannot sute, their owne necessities,
In that rich treasury. My humble *Muse*
Shall be their Guide ; their Seruant ; and refuse
No

No paines (if Gods great Prouidence permit)
Till all these sacred *Oracles*, the fit
To their capacities. So, I shall be
A help to them: And they may further me,
By their good prayers, in that blessed path:
Whose end, contentment, euerlasting hath.



THE





THE
PARAPHRASE;
WHEREIN THE WORDS
of the Psalme, are wholly retain-
ed : and distinguished from
the rest, by a change of
LETTER.

Blessed is the man, that, being in
the first estate of innocency,
doth not walke from it, after the
euill affections of corrupted nature :
in the lewd Counsels of the vngodlie ;
By consenting vnto euill concupi-
scences, *Nor stand in the broad way*
of sinners, acting, and perseuering in
euill : *Nor sit, in the infectious seat of*
the scornfull ; scoffing vertue, deri-
ding religion ; or, by false doctrines
(and

Verse 1.

Exercises vpon

(and euill examples) peruerting others.

Verse 2.

For, hee is such an one; who, is not carefull onely, to auoyd euill. *But*, is enclined to good also. *His delight is seriously in the Law of the LORD.* And, in his eternall Law (that hee may know, teach, and fulfill it; in thought, word, and deed) *doth he meditate*, vpon all occasions; and at all times; euen, *Day and night*, without intermission.

Verse 3.

In this; consisteth the meanes of his felicity. *And he shall be like a flourishing Tree*; which, the Diuine Providence hath *planted, by the rivers of waters*. For, as such a Tree, being nourished by those streames, hath the meanes *that will enable it, to bring forth his fruit in due season*: so, the Blessed Man, being planted by the fountaines of Grace, flowing from the Holy Spirit of God; bringeth forth in due time, the fruits of faith, and

the first Psalm.

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and good workes, to eternall life. And, in the greatest drought, receiveth such refreshing; that *his lease shall not fade*. A word of his, shall not be in vaine (though, for the present, it seeme to fall to the ground) but it shall take effect. *And whatsoever he doth, shall prosper*, at last; both to his everlasting glory, and the instruction of others.

Now, *the ungodly*; because, they walke after their owne Counsels, *are not so* blessed: neither, doth any thing they take in hand, so prosper. *But, they, are like the chaffe, which the winde driueth away*. For, as that is dry, vnfruitfull, and therefore carried about with euery puffe; so, they wanting the moysture of grace, are therefore ouer-light; and the spirit of the Deuill, the winde of pride, temptations, and euill affections: vnsettledly hurrie them to and fro, without rest.

Verse 4.

M

And,

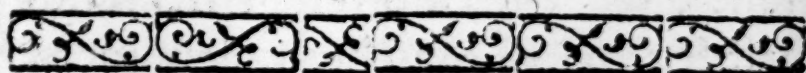
Verse 5.

And, by reason of this ; euen because, these vanities carry them from God. *Therefore, the ungodly shall not be able to stand, as innocent, before him, in the Iudgement.* Whether it be that, which he shall be pleased to inflict on them, in this life : or, at the last Day. *Nor, shall false worshippers, or such Sinners ; who haue neglected this meanes of Blessednesse : be admitted in the Congregation of the Righteous, among those, to whom God (hauing separated them at his right hand) shall hereafter say : Come, yee blessed of my Father, &c.*

Verse 6.

And all this, commeth thus to passe. *For that, the LORD accepteth, knoweth, and alloweth, the vndeiled way of the Righteous, and the courses, which they follow, to attaine this blessednesse. But, contrariwise, so abhorreth the way of the ungodly ; that the endeavors, of those Reprobates,*

bates, *shall perish*, with them, in eternall damnation.



The Prayer :

Wherin, the scope of this Psalme is considered : and the blessednesse there mentioned, implored of God.

O H thou eternall Son, of the ever-liuing God. Who, art the way of life, the meanes of all true *Blessednesse*, and the onely Happy One; who, continuing in thy integrity, hast both auoyded, all manner of sinne ; and euery way fulfilled the whole Law, and will of thy Father. Thou, oh Christ ; who art that *tree of life*, which brought forth the fruit of our saluation, in *due season* : and without whom, none can

euere haue sure hope, to become happy. Grant, oh sweet Redeemer; that by the imputation of thy righteousness; we, who are fallen from our first Integrity, may bee regenerated, and made spotlesse againe, in thy sight. Sanctifie our polluted hearts, that they may no more wander after, the vaine *counsels*, of *ungodly* affections. Let them not haue power, to allure vs into the way of sinfull actions. Or, if we doe (through frailty) at any time, stray from Thee, into the trodden path of *Sinners*, which leadeth to destruction (as wee must acknowledge, we often doe.) Bring vs backe, oh sweet *Iesu*; and let vs not *stand* there, vntill we lose the feeling of our finnes: and forget for euere to returne; but, let euery slip be attended, with immediate repentance, to whip vs vp againe; lest the iteration of sinne, bring vs at length, to the *seat of Scorners*, and the deniall
of

of Thee. Keepe vs; oh keepe vs, from that low ebb of grace; yea, although we often run far into the *way of sinners*; and many times carelessly *stand* still, when thou callest vs from thence: yet, of all mercies, wee entreat thee, that we neuer bee suffered to stray so wide, from the way of *Blessednesse*: to sin against thy Holy Spirit. Or, to *sit* downe in that *seat* of *pestilence*, which may infect our soules, to eternall death.

And, to enable vs the better, to shun such dangers; we beseech thee, possesse our hearts with thy loue; and a true delight in thy Word. Let thy *Law, day and night*, openly and secretly, in aduersity and prosperity, bee our principall study, and practise, all the time of our life. Fashion vs, to thine own Image; let thy right hand *plant* vs, in thine owne Vineyard.

And, that we may bee, as fruitfull-flourishing *Trees*, bringing forth sea-

Exercises vpon

sonable fruits, to thy glory, and the profit of thy *Church*. Let the plentiful *Riuers* of thy Grace, water vs; vntill we grow vp, and become fit to bee replanted, in thy eternall *Paradise*. Let our words, as the *leaves* of a fruitfull tree; be a continuall ornament vnto vs: seruing also, to heale the wounded consciences of our weake brethren. And although, for a time, thou sufferest vs, to appeare miserable, and vnhappy; yet, let all things (euen the afflictions which we haue had) *prosper* vs in the way, to euerlasting *Blessednesse*.

And, forasmuch, as those, who delight not in thy seruice, are in a miserable condition; and nothing so happy, as thy children, whatsoeuer they seem to the world. Grant, ô Lord, that wee (being warned by thy displeasure against them) may truly worship thee, & haue euer such a measure of faith, and of thy grace; as may keep
vs

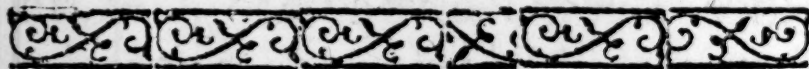
vs settled in our consciences, & quiet, from the fury of those affections, that carry them headlong into endlesse vnrest. And when thou shalt cast that *chaffe*, into the fire; purge vs, thy seruants, from corruption; and lay vs vp, as pure wheat, in thy Heauenly Granard.

Heare vs, oh deere Redeemer; and when that dreadfull day cometh, wherein thou shalt summon the whole world to *Iudgement*. Let vs not, be thrust amongst those guilty ones, who shall fall, and bee confounded with horror, at thy presence. But make vs able to *stand*, in that fearfull doome; place vs at thy right hand, in that righteous Congregation, into which, no vnrepentant *sinners* shall be admitted. And, when thou shalt turne them off, with that terrible answer; *I know you not*. Let vs; oh let vs, bee receiued into thy mercy. And seeing, wee seeke for

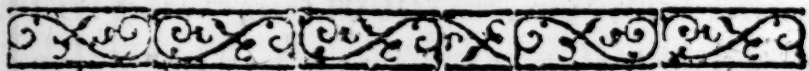
Exercises vpon

Blessednesse, by that way and meanes
onely, which thou hast appoynted :
Acknowledge it, as thine owne or-
dinance ; and, though we are a while,
the scorne of the world, make vs at
length, Inheritors of that vnspeaka-
ble felicity, which wee shall enioy in
Thee. So, both in our safeties, and
in the destruction of thine ene-
mies also; shall thy name
be glorified, now and
for euer. *Amen.*

(* *)
 *



To



To fill vp the vacant pages of this ſheet, here is added, as neceſſary, to ſtir the Reader vp to theſe ſtudies ; a metricall Paraphraſe, vpon the firſt eight verſes, of the 12 Chapter of *Eccleſiaſtes*, beginning thus :

*Remember thy Creatour, in the
dayes of thy youth, &c.*

NOW Young-man ; thy Creator thinke vpon ;
Before the prime, of luſty Youth be gone.
Now ; e're at hand, that euill day appeares ;
With thoſe vnwelcome and abhorred yeares :
When thou (deiectēd) ſhalt, the world contemne,
And greened ſay ; I haue no ioy in them. (retaine,
Now ; whilſt Sun, Moone, and Stars, their light
And no black clouds, doe threat a ſecond raine.
Before, the Keepers of the houſe doe ſhrinke.
Before, with trembling knees, the Strong men ſinke.
Before, the Grinders leſſ'ned, quiet lye ; pryce.
And they grow darke, that through the windowes
Before

*Before, the Doores without, fast closed bin,
Through their base sound, that faintly grinde within.
Before, the Bird to rise, doth summon thee;
And Musiques Daughters quite abased bee.
Before, the lofty thing doe thee dismay;
And shuddring feare surprize thee in the way.
Before the Almond put his flowers abroad,
The Grasshopper, become a heavy lode,
Desires decay, and lothed Age thou meet;
Or troops of Mourners, waiting in the street.*

*Oh, doe not thou the time, till then prolong.
But minde him, whilst the siluer Cord is strong.
Now; whilst the golden Ewre, uncras'd is found:
And at the Fountaine-head the Pitcher sound.
Before the Wheele, be at the Cysterne tore,
Or Dust grow earth, as earth it was before:
And, from the bodies quite dissolued frame;
The soule returne to God, from whence it came.*

*Thus spake the Preacher. And he told vs why:
For all (sayd he) is vaineft vanity.*

The

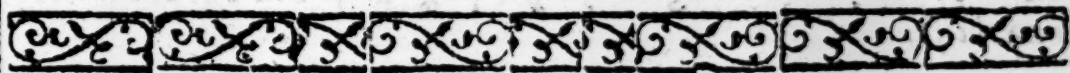
The same, another way paraphrased, according to the signification of the severall Metaphors.

(beat,
Now; whilst warme bloud, with fresh & kindly
Doth through each part, with lively vigor beat:
And all thy beauties, in their spring-tide bee;
Thinke on thy God, that so created thee.
Accept this fit aduantage of the time.
Giue him, the First-lings of thy golden prime.
Before, thy last unwelcome dayes, begin
To bring those yeeres, thou hast no pleasure in.
Now; while thou seest prosperities bright Sun,
Enlightens thee, the way thou hast to run:
And Gods pure Word affords a cheerfull light,
To guide thee safely, through blacke errors night.
Doe not forget, that thou a Maker hast,
Till all the morning of thy life be past.
Nor waste the time (from stormes & troubles cleare)
Till greefes on greefes; like clouds on clouds appeare.
Those hands, that youth a while doth powerfull
Vnsteady (through their feeblenes) shall shake. *(make;*
Those

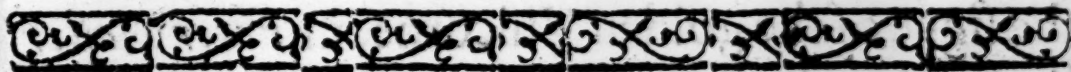
Those legs, that strongly doe uphold thee, now ;
With aches pained, shall beneath thee bow.
Thy few loose teeth, will cease their food to grinde ;
And thy dim eyes, stand in their cazements blinde.
Thy iawes, their nimble motion quite shall lose.
Thy lips sunke in, their double wickers close.
Thy wonted sleepe, thy temples shall forgoe ;
And daily raise thee, when the Cocke doth crow.
Thy listning eares, their sense aside shall lay :
And euery rub, disturb thee in the way.
The siluer haire, thou on thy head shalt haue :
Will shew thee ready ripened for the graue.
Each trifling thing, shall be a burthen to thee.
The vaine desires of youth, shall all forgoe thee.
Thee ; to his house, shall Age with panting breath
Conduct ; there lodge thee, in the bed of death.
And those, who thither, thy attendants were,
Shall mourning, home retorne ; and leaue thee there.
Oh thou ! that wouldst a needfull comfort finde ,
In those blacke dayes ; now thy Creator minde.
Before thy nerues their sinewie vigor lacke :
And strength, and marrow, leaue thy weakned back,
While neither cares, nor sorrowes, craze thy braine :
Whilst thy sound liuer, fills up euery vaine.

Whilst

*Whilst thou art yet in health ; and feel'st thy head,
By no heart-breaking pang distempered.
Ere flesh dissolve to earth ; and spirit bee
Return'd to Him, that first did giue it thee.
For then ; this saying will most true appeere :
That all is vaine, and nought but vaineſſe here.*



Glory be to God. Amen.



Correct these faults with thy pen.

P Ag. 8. lin. 15. for *seemes*, read *seems*. pag. 14. lin. 7. for *Catali-
eticall*, in some coppies, read *Cabalisticall*. pag. 119. lin. the
last, for *whith*, read *with*. pag. 121. lin. 9. for *Righteousnesse*, in
some coppies, read *Vnrighteousnesse*. pag. 124. lin. 23. for *thirst*,
read *thirst*.

The Authours *Preparation to the Psalter*, som-
time mentioned in this Booke, is to bee sold at
the signe of the golden Vnicorne, in *Pater Noster*
Row, by *Iohn Harrison*.

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